

THE
BRIGHT MOR-
NING STARRE:

OR,
The Resolution and
*Exposition of the 22. Psalm, preached
publikely in foure sermons
at Lincolne.*

By IOHN SMITH Prea-
cher of the Citie.

Apoc. 22. 16.

*I am the roote and the Generation of David, and the
Bright Morning starre.*



Printed by IOHN LEGAT,
*Printer to the Uniuersitie of Cam-
bridge. 1603.*

*And are to be solde at the signe of the Crowne in
Pauls Churchyard by Simon Waterson.*



TO THE RIGHT
Worshipfull, religious, and
courteous Knight, Sir William
Wray, my approoued good
friend and benefactor, salu-
tations in the Lord
Iesus.

Sir: it seemeth a thing very
reasonable to me, that seeing
euery bald tale, vaine enterlude,
and pelting ballad, hath the pri-
uiledge of the Presse, the ser-
mons and readings of ministers
may challenge the same: the
worlde is full of Guy of War-
wicks, William of Cloudestee,
Skoggins, and Wolners iests,
and writings of like qualitie: and
therein men take great delighe
to read, and so make themselves
merrie with other mens sinnes,
bestowing to this purpose much.

A. 2. vaine

The Epistle

vaine time and superfluous expences: and I thinke the Stationers shop, and some mens shelves are better furnished with such trifles, which deceiue the minde and affection as the baite doeth the fish, then with wholesome writings of nature, arte, or religion. In which respect it seemeth to haue bene lesse hurtfull to mankind, if Printing had neuer bene inuented, saving that the use of a thing is not to be forbidden because of the abuse: these things considered, haue imboldened me to publish my meditations and readings to the worlds view: and seeing that Printing is a trade whereby diuers good Christians maintaine their charge, & that for want of better employment they sometime are compelled to prostitute their Presses to lies and vanitie: seeing also the
truth

Dedicatorie.

truth may better appeare by
writings of diuers men, which
perhaps one or two or more could
not readily discover: therefore I
haue thought good in some part
to preuent the danger of the one,
and promote the benefit of the o-
ther. I haue not varnished my
writing with the superficiall
learning of words, and figures,
tongues, and testimonies of men
(which not withstanding I do not
disallow) but because I purposed
to apply my style to the understā-
ding of the simple, I indeauour to
utter matter with all plainnesse
of wordes and sentences. Nowe
because I haue experienced your
selfe to be vnder the Kings
Maiestie a principall professor
and protectour of religion in
these quarters: (for what a mul-
titude of faithfull ministers are
debtors to you in the flesh?) and

The Epistle, &c.

for that I among the rest haue
rested vnder your shaddowe,
your name came first to my mind
in this writing: wherefore I be-
seech you vouchsafe to intitle it
with your name, and I shall ac-
knowledge my selfe graced: her-
by. The Lord increase in your
selfe and your vertuous Lady
and childrē all manner of bea-
uenly graces & blessings.

Your Worsh. humbly
in all manner of
Christian affecti-
on,

John Smith.



The resolution of
of the 22. Psalme, which may be
intituled the Bright Mor-
ning Starre.

THe time when this
Psalme was penned is
vnknowne in speciall:
generally notwithstanding it
may seeme to be , when the
Prophet was in some great
conflict of conscience , and
temptation to despaire, whēce
he gathering consolation, re-
couereth at the length.

The Argument of the
Psalme is a discription of the
estate of euery true Christian
and godly heart in the person

of David: also a type of the sufferings & glory of Christ.

The psalme cōtaineth two partes:

The title or inscription.

The matter or substance.

The title contayneth foure particulars.

1 The manner of writing, which is in forme of a *Psalme*.

2 The person that composed it, who was David.

3 The person to whome it was committed to be kept, set, and song: who is called *the master musician*.

4 The matter and argument of the *Psalme*, which is concerning the morning starre.

The matter and substance of the *Palme* comprehendeth
a: Complaint: Prayer.

The

The complaint containd
in the two first verses hath 2
things. 1. the persō to whome
he complayneth: (*God*) am-
plyfied by an argument of re-
lation. (*my God*)

2 The thing whereof he
complayneth, which is that
God hath forsaken him. Which
the prophet auoucheth by 2.
reasons.

The first, that seeing *God*
did not helpe him, but was farre
from his health: therefore he
forsooke him.

The second, *that seeing God*
heard not the wordes of his rea-
ring nor gave audience to his
prayer: therefore he forsooke
him.

This praier which the pro-
phet professeth he made to
the Lord, in the time of this
his wofull desertion hath two
admonitions.

adiunctes:

- 1 His prayer was feruente.
2. His praier was continuall.

The feruency of his prayer hath two partes.

{ faith : (*my God.*)

{ desire : (*roaring crye.*)

The continuance of his prayer : (*day and night.*)

This is the first part of the psalme the complaint.

The second part of the psalme which is the prayer followeth.

The prayer hath a

- 1 Supplication : containing also a deprecation.
- 2 A Gratulatio or thankgiuing.

The supplication is continued to the 22. verse, wherein is exprest both the faith & assurance the prophet conceaueth

ueth to obtaine : and the desire : which are the two essentiall partes of a feruent prayer.

The faith of the prophet is grounded vpon 4. arguments to the 11. verse : The first argument or ground of faith is in the 3. verse taken from the nature & office of God, which is to sanctifie and redeeme the Church that he may be praised & glorified by his church: concluded thus.

If thou wilt sanctifie the church and be praised by the church, then deliuer me the redeemer of the Church, without whose deliuerance, neither thy selfe can be glorified, nor thy church redeemed or sanctified.

But thou wilt sanctifie the Church (*for thou art holy*) & thou

thou wilt be praised by the Church (*for thou inhabitest the praises of Iſrael.*)

Therefore *deliuer me vers.*

11.

Thus the argument is applied to Christ : to David thus.

Thou Lord art holy sanctifying thy children : therefore sanctifie me, and deliuer me from the power of sinne and thy wrath, that I may praise thee with al the true Iſraelites, whose praises are offered vp to thee, as to the only owner and possessor thereof.

The second argument or ground of faith is in the 4. & 5. verses framed thus. If the fathers that trusted in thee, & called vpon thee are saued & deliuerd and were not confounded : then saue me also
who

who are their saviour.

But *the fathers* of the olde testament &c. are *saued*.

Therefore also *saue and deliuer me vers. 11*

The reason of this argument is: for that Christ necessarily must be saued and deliuered, seeing the fathers were saued by vertue of his sacrifice: whereas they could not so haue beene, if he had perished.

Thus the argument is applied to Christ: to Dauid thus.

As God hath delt with others: so will he deale with me.

But God deliuered our fathers that faithfully prayed.

Therefore he will deliuer me also that pray faithfully: & so this argument is taken from
the

the experience of Gods goodnesto others.

The third argument or ground of faith is in the 6. 7. and 8. verses taken from Relation of Gods mercy to mans misery : disposed thus :

The most mercifull God wil releue the miserable creature calling vpon him faithfully.

But I am a most miserable creature. &c. and thou a mercifull God.

Therefore releene and deliver me. vers. 11.

The minour of this argument is amplified comparatively and simply.

The comparison is taken from a worme. As a worme is exposed to all wrong and iniury, and of base account : so am I.

The

The simple arguments are the parts of Christs miserie, which are three: 1. he was shamed. 2. contemned. 3. derided.

He beeing God most glorious, was shamed and dishonoured by man, that is, Adam dust and ashes.

He that should haue beene accounted of, as the onely Saviour of his people, was contemptible to the people.

He, whome men should haue gloried and reioyced in, was derided and mockt by all men that beheld him.

Christ was mockt by gestures, and speech.

The moeking gestures are two, mowing & wrying the mouth: & nodding the head.

The skoffing speech containeth an ironical cōtrarietie:
for

for they say one thing that
mocke Christ, and meane the
cleane contrarie : thus they
speake,

God will deliuer him that
he loueth, and that trusteth in
God.

But he is beloued of God,
& trusteth in God: *ergo* God
will saue him.

But their meaning is con-
trarie to this speech : which is
this.

God will deliuer him that
he loueth, and that trusteth in
him:

But God doeth not deliuer
him : *ergo*, he neither is loued
of God, nor trusteth in God.

Thus the third argument is
applied to Christ: to Dauid
also in the same sense.

The fourth argument or
ground of faith is in the 9. and

10. verses, taken from the experience of Gods goodnesse to himselfe in time past, framed thus:

As thou hast dealt with me before, so deale with me nowe.

But thou hast hitherto preserved and deliuered me: *ergo* doe so nowe.

The minor of the argumēt is amplified by a distribution or enumeration of parts, thus: thou hast preserved me in my life, birth, and conception.

Thus the fourth argument is applied to Christ: and in the same sense also to the Prophet.

Hitherto the Prophet hath vttered his faith, which is the first essentiall part of his praier: his desire which is the second essentiall part followeth.

The

The desire of the Prophet is exprest in the 11. verse: [*Be not farre from me*] and vrged by a reason, *à relatis paribus*, thus:

If helpe be farre off, then thou wilt be neere to help thy seruants.

But helpe is farre off: *ergo* be neere to helpe. Or thus:

Thou wilt helpe the afflicted and helpelesse:

But I am afflicted and helpelesse: *ergo* helpe me.

Nowe furthermore, both the Prophets desire and this reason whereupon it is enforced are handled by inuersion of methode, for first the reason is handled, then the desire.

The reason is handled to the 19. verse, where the desolatiō and extreame miserie of the Prophet is propounded in 2 kinds:.

kinds: First that which properly and immediately seized vpon his soule, which by sympathie onely affected his bodie. vers. 12, 13, 14, 15.

Secōdly, that which directly and properly seized vpon his bodie, and by compassion onely affected his sensitiue facultie. vers. 16, 17, 18.

The proper affliction of his soule is deliuered in three arguments, *viz.* the cause, the adiunct, and the effect.

The causes are the deuill and his angels, allegorically figured vnder the names of Bulls and Lyons.

These deuils are of two conditions: some ministers & seruants to their master the principall: other the cheife or master deuill.

The ministring deuils cō-
ueniently

ueniently are allegorized vnder the tearmes of Bulls, as beeing creatures inferiour in strength and rage to the lyon the king of the beasts of the Forrest.

These deuillish Bulls are described by their qualities and effects: their qualities are 3; young, fatte, strong, vers. 12.

1 Young: vz. such as are not cicured or tamed, but are without the yoke, euē Belial: not subiect to any order.

2 Fatte and large limmed, such as were bred in Bashan, where was the largest breed, and the fattest fed cattel, Deu. 32. 14. which insinuateth the insolencie, arrogancy, & pride of these deuils.

3 Strong and mightie being principalities & powers, as the Apostle tearmeth the,
Eph.

Eph. 6. 12. preuailing against
the world of the vngodly.

These are their qualities:
their effects are two, vers. 12,
13.

First they inclose him a-
bout with terror and tempta-
tion.

Secondly they gape vpon
him with their mouths readie
to swallowe him vp body and
soule; the bodie in the graue
or corruption: the soule in
despaire and hellish torments,
as much as in them resteth.

These are one sort of De-
uills, that minister: the prin-
cipall and Arch-deuill euen
Beelzebub the prince of the
deuils is termed a ramping &
roaring lyon. vers. 13.

A lyon, as the king of all
the hellish fiendes to whom
they voluntarily become ser-
uiceable, Roaring

Roaring, as now ready to deuour the pray (for so is the vse of Lyons Amos. 3. 4. to roare when they are vpon the pray.)

Ramping, that is hunger-bitten and so most eagerly violent vpon the pray, as the Lyons that were kept fasting for the deuouring of Daniell. These are the causes of Christs afflictions vpon the soule properly. The adiunct & effects follow.

The adiunct is the quantitie of his misery vttered by cōparison to water spilt vpon the ground, which cannot be gathered vp againe, euen so (saith the prophet) my misery is irrecoverable. v. 14.

The effects are in number five:

First effect is the dissolutiō
of

of the Animall facultie, which is by this misery interrupted :
verse. 14. the sinewes, ligamentes, brawnes, & tendons, which are the instruments of sense and motion beeing forsaken by the animall facultie of the soule, and so the bones which are as it were the studs of the bodie were laxed and vntied (for the disioyning of the bones is exprest, ver. 17.)

Second effect: that *his heart which* (as anatomie teacheth) *is in the midst of the bowells, was melted like waxe* : that is the vitall facultie was interrupted: whose principall seate is in the heart, from whence vitall spirits by the arteries, whose originall is the heart, are diffused to euey living part. This vitall facultie was molten and quailed so as the
soule

soule ceased the execution thereof for a season.

Third effect : that *his strength was dried up like a potsherd* that is , the *humidum radicale* or naturall moisture which is the oile to the lampe of life beeing the foundation of our strength and vigor, withered and spent, and so the naturall facultie decayed, ther being not much more moisture in the partes of the bodie then in a potsherd baked in the ouen.

Fourth effect : that *his tongue clane so his lawes*, he being scarce able through the fierce assaultes of Gods wrath to moue his tongue: so that here probably may be cōiectured that the faculty of reasō, whose instrument is the tongue, was suspended: though we denie

not but also by this phrase the prophet may signifie his immoderate drought.

These foure are the speciall effectes of the torment which now he suffered, now followeth one generall effect, *or.* that he was brought *into the dust of death*, that is, vnto the graue. verse. 15. but this effect is solitarily here attributed vnto the Lord, and remoted from the former causes: for the prophet by *Apostrophe*, turneth his speech vnto the Lord: saying. *Thou hast brought me. &c.*

This is the affliction which immediately seized vpon his soule, yet by sympathy also vpon the bodie, by these effects.

Now the affliction which entred vpon his bodie privately, and by compassion vpon

B i his

his soule follow : where cōsider also : the causes, & practise thereof. The causes are the wicked, Iewes and Gentiles which cōspired and procured his death, who are called dogs according to the custome of the scripture and expounded to be the wicked. v. 16.

The parts of this affliction are fiue.

First the wicked inclose him, that is whippe him, spitte vpon him, smite him with fist and rod, crowne him with thornes, and such like mentioned in the gospell (for here the signe is put for the thing signified, it being the custome of the people to flocke about the person vpon whome execution is done.) verse. 16.

Secondly they pierced or digged his hands and feet,
when

when they nayled him to the crosse, which insinuateth the great woundes that were made in his hands and feet, as if they had beene digged with the talentes or paues of a lyon, as the old translatour hath it from the corrupt hebrue word. v.

16.

Thirdly they wrack him, & disioynt all his boanes, so as they may be nombred, and discerned seuerally each from other, as is customable to them that are wracked: here is *signum pro signato*: v. 17.

Fouthly they behold and looke vpon him without pity and compassiō yea they mock and scoffe at him with taunting bitter floutes, and reuiling speech, here is lesse spoke and men signified: *signum pro signato*. v. 17.

B. 2

Lastly

Lastly they take from him his garmentes and strip him naked : a vild indignity : now his garments appertayned (as it is in vse with vs) to the tormentors, who were the souldiers : they therefore first deuide his vnder garments and euery one taketh, his part : but his vpper garment beeing without seame is not deuided or cut in pieces, but for it they cast lottes to whome it shall appertaine : and falling to one the other lost their partes . v. 18.

This is the affliction that immediately seized vpon his body , but compassiuely also vpon his soule:

Thus the reason cōfirming the prophetes desire is handled.

Now followeth the prophets

phets desire which is handled also v. 19. 20. 21. wherein consider foure particulars.

First the persō to whome he offereth this his desire, which is the Lord, whome he intituleth *his strength*, because he ministred vnto him strength to beare all that was laid vpon him.

Second: the thing he prayeth for, exprest in diuers phrases (*be not farre of: hasten to helpe, deliuer, saue, answer.*)

Third: the person for whome he prayeth exprest thus: *me, my soule, my desolate one.*)

Fourth: the euill frō which he desireth deliuerance: exprest diuersly: *from the sword, from the power of the dogge, frō the Lyons mouth, from the hornes of the vnicornes.*

Thus the prophets desire or request is handled: and so the supplication.

The gratulation or thanksgiving, which is the second part of the prayer followeth.

This thankfulness is 1. promised: 2. prophesied.

It is promised to the 26. verse:

This promise of thankfulness is propounded and then repeated and concluded. It is propounded & handled to the 25. verse, and that in the parts, or signes, or declarations of thankfulness which are three.

1. Signe of thankfulness: is Confession, which is a declaring of Gods (name or) attributes, as his mercy, and justice &c. to the members of the Church which are Christs brethren according to the flesh:

Heb. 2. 12.

2 Signe of thankfullnes :
is a commendation of the ex-
cellencie of these attributes to
the honour and praise of God
& that *in the open assembly.*

3 Signe of thankfullnes: is
the Inciting and prouoking
of them that feare God, the
seed of Iacob and Israel: to praise
and magnifie & feare the Lord:
to be a meanes to bring others
to god also.

These three parts or signes
of thankfulness are amplifi-
ed by a reason, enforcing the
performance of the promise
made before: which reason is
taken *à paribus*, & is set downe
Negatiuely and Affirmatiue-
ly.

Negatiuely in 3. phrases: he
hath not 1. *despised*, 2. *abhor-*
red. 3. *hid his face from the prai-*

er of the poore. ergo: thankfulness must be performed.

Affirmatiuely : he heard when the poore and humbled in spirit praised : and therefore thankfulness must be performed.

Thus the promises of thankfulness is propounded & handled: It is also repeated vers. 25. and that in two parts thereof before handled, v. 22. The one part of thankfulness, praise, and commendation of God is further enlarged by the circumstance of the place: *the great congregation.*

The other part of thankfulness, Confession is exprest in a newe phrase [*paying of the voves*] which were voluntarie sacrifices.

Thus thankfulness is promised.

Thankfulness

Thankfulness also is prophesied to the ende of the Psalme: which shall be performed by the subjects of Christs kingdome, who are in the sequele of the psalme described and distributed into their severall kinds.

First they are described by 6. arguments in the 26. verse.

1 Adjunct: *the poore*, that is, such as are poore in spirit, Mat. 5. 3.

2 Is an effect: *shall eate*, that is, beleue in Iesus Christ. Ioh. 6. 35.

3 Adjunct: *shall be satisfied*, that is, shall haue peace & ioy spirituall, Mat. 5. 6. Ioh. 7. 38.

4 Is an effect: *shall seeke after the Lord*, that is, shall carefully vse the meanes of saluation, whereby God is sought
and

and found, Mat. 7. 7.

5 An effect: *shall praise the Lord* by a godly life, and with heart and voice singing Psalmes of praise: Math, 5. 16. Coloss. 3. 16.

6 An adiunct: *your heart shall live for ever*; which is life everlasting the reward of all the former. Ioh. 4. 14.

Thus the persons of whome thankfullnes is prophesied are described.

Furthermore the person of whome thankfullnes is prophesied, namely the members of Christ, and Subjects of his kingdom, are distributed into their severall sorts and kindes, thus:

Persons prophesied to be thankfull are,

Parents and progenitors.

Children and posteritie.

Parents

Parents (& so consequently children) are distinguished by two adiuncts:

1 Is their nation: they shall be Gentiles and not onely Jewes.

2 Is their condition: they shall be of the poorer sort, as well as of the rich.

The Gentiles are described both by the parts and cause of their thankfulness: the parts of the thankfulness of the Gentiles are three. v. 27.

1 They shall remember themselves, and take notice of their sinfull and accursed estate, and so humble themselves.

2 They shall turne vnto the Lord forsaking their idols and other sinnes.

3 They shall worship the Lord in holiness and righteousness.

teousnesse.

The cause of the Gentiles thankfulness is exprest, v. 28. where there is the preuenting an obiection which might thus be made by a Jew.

Obiect. Shall the Gentiles also become subiects of the kingdom of the Messias, who were sometime execrable?

Sol. There is nothing impossible to God: for seeing he is king, and so ruleth among the heathen, he is able to conuert the Gentiles also, and of stones to raise vp children to Abraham.

This is the first distinction of the persons by their natiō.

The second distinction is, that poore and rich also shall be thankfull: and that is exprest, v. 29.

The rich who are called the fat men of the earth haue

their actiō of thākfulnes assigned the: *eating. & worshipping.*

Poore or afflicted persons are of two sortes,

1 *Such as goe downe into the dust,* that is beggars and basse persons.

2 *Such as cannot quicken their owne soule,* that is persons condemned to die, or persons sick of deadly diseases &c.

All these afflicted persons haue their thankfull actions assigned them, which is that they shall bow before him: (*signum pro signato, Metonymia*) namely they shall worship him.

Thus the parentes which are the first sort of persons with their thankfull actions, are propounded.

The children and posteritie also haue their thankful actiōs & the reason thereof assigned:

The thankfull actions of the posteritie are two.

1 They shall serue the lord in the obedience of his lawe, which is set out by the circumstance of time, (*for ever they shall be reckened to him.* verse 30.

2 Action of thankfulness is that when they are come into the Church by effectual vocation, *they shall declare his righteousness;*

The reason of these thankfull actions of the posteritie of the gentiles is for that God hath wrought righteousness for a people to be borne, that is either for their posteritie, or some other straung people that as yet are vnborne by spirituall regeneration.

This thankfulness is prophesied : and so the whole
psalme

psalme is resolved.

In the Complaint and the Supplication Christs priest-hood is described both in his sacrifice and intercession.

In the promise of thankfulnessse, Christs prophesie is comprised.

In the prophesie of thankfulnessse Christs kingdome is comprehended.

Finis.

ANNO- TIONS and obseruations out of *the 22. Psalme.*

Of the Title of the Psalme.

A Psalme:

THIS Psalme containeth
a pittifull complaint, a
feruent praier, a promise and
prophecie of thankfulnessse,
and yet the Prophet penned
it in the forme of a Psalme:
whence thus much may be
noted, that it is not vnlawefull
to sing doctrine, exhortation,
complaints, supplication, pro-
phesies, and such like matters,
as well as thankesgiuings:
briefly to sing any portion of
holy Scripture, so be that
vnderstanding and edificatiō
be not hindred: and this col-
lectiō ariseth out of this place
by

by analogie.

The Prophet Dauid is here to be considered .1. in his owne person 2. sustaining the person of a godly man. 3. as a type of Christ, whose sufferings and glorie, whose priesthood in his sacrifice and intercession, with his prophetickall office in teaching, and kingdome in gathering and guiding his Church in all ages, places, and times, are here not obscurely figured: whēce we may note that kings and mightie men of the earth are not to scorne religious exercises, as Dauid did not, the whole booke of the Psalmes witnesseth, but with the Prophet to acquaint themselves with holy meditation, of their owne estate, howe the matter is betwixt God and their own soules:

soules: of the condition of the Church which shall suffer with Christ, before it be glorified with him, and of the doctrine of the Gospell in the offices of Christ, the summe of the Psalme.

to the cheif
ma. ter musici-
an,

The Musicians & Singers office principally consisted in setting & singing the Psalmes of the Prophets, for the instruction and edification of the church: as also in keeping these holy writings safe for the vse of the Church in time to come, in regard of which office the Church is called the pillar and ground of truth: wherefore when the Prophets had composed any Psalmes, they sent them to the singers and musicians. specially to the principal Musitian of any order, who had the oversight of
the

the rest of his order, that they
might bring them in publike
for the comfort and instruction
of the whole church: whence
this collection might be made,
that if musicke were lawfull
for the Iewes, it is now for
vs: and if vocall musicke be
lawfull by consent of all, why
not instrumentall also? alwaies
remembering that edification
must not be hindered but
furthered: for musicke being
one of the liberall arts, why
is there not vse of musicke
in furthering vs in the worship
of God, as well as of Grammar,
Rhetoricke, or Logycke, &c: and
musicke is not a parcell of the
ceremoniall lawe: and the Lord
commanded it in the Church,
and it was vsed by Christ and
his Apostles.

Againe

Againe hence might be observed, that it is lawful to pray the prayers composed by other men; which was customeable to the Church of the Iewes: who vsed to bring other mens psalmes, which sometime were prayers, into the publique assemblie, as for example this psalme: and if it be said that they, were vsed only dogmatically; the answer is, that is not so: for *they praised God with the words of David and Asaph, and they bowed themselves and worshipped* as it is euident. 2. Chron. 29. 30. where besides the meditation of the matter, no doubt they had holy desires & wishes sutable to the wordes of the prayers or thanksgiuings, as the wordes of bowing and worshipping do plainly import

port in the place alleadged :
and therefore (howsoever
some think) it seemeth to be
very lawfull, to pray accor-
dingly to a set forme : and so
to say and pray the Lords
prayer : so be that we insinu-
ate our vnderstanding & af-
fectiōs into the matter of that
set prayer which we vse, ma-
king it our owne when we
pray it.

To thinke these wordes *(ajeleth basshachar)* to be the
name of an instrument is nei-
ther warrantable nor re-
proueable, but coniectural :
I know not what can be said
for it or against it.

*Concerning
the morning
starre.*

To think them the tune of
a common song, or the tune
of some ciuill ballad seemeth
to be to accuse the holy ghost
for not keeping decorum,
which.

which is when holy psalmes are song in the tunes of common, and it may be prophane ballads also.

To translate with *Tremellius* and *Iunius ad primordium aurora*, is very good, for the words may beare that reading and then they import the time of vsing the psalme, the early morning, the time of the morning sacrifice, so that this psalme was an exposition and cōmentarie of the sacrifice: the sacrifice was a type of Christ; this Psalm teacheth the signification of the sacrifice: & so this Psalm annexed to the sacrifice did every day traine vp the Church of the Jewes with a continuall meditation and expectation of the promised Messias, whose sufferings and glorie are in
this

psalme expressed.

Yet notwithstanding there is another exposition which may best besit the argument of the psalme, which is this (*concerning the Morning star*) and *aijeleth* signifieth *Stellam matulinā* as well as, *ascensum aurora*. Nowe seeing that this Psalme is a prophecie of Christ, and that Christ is expressly called the *Bright Morning starre*, Apoc. 22. 16. the *day starre* by the Apostle, 2. Pet. 1. 19. and the *day spring from an high*, Luk. 1. 78. The argument of the Psalme, and this translation will very well sort together as we see.

*Of the complaint the first
part of the psalme.*

In the complaint compri-
zed

My God, my
God why hast
thou forsaken
&c.

sed in these two verses may be obserued: these sixe seuerall points to be handled, which will cleare vnto vs the true meaning of the words, which are darke, and darkened more by some.

1 How Christ could pray vnto God, he beeing himselte God equall to the father.

2 How Christ could pray in faith, seeing he could not beleue in himselte?

3 How it can be said that Christ was not heard by God when he prayed?

4 How Christ can be said to be forsaken of God?

These foure points appertayne to Christ, the other two concerne Dauid, & the godly.

5 How god forsooke Dauid, and how he may be said to

to forsake his children?

6 Lastly the properties of faith here exprest.

First how Christ God, Verſe. 1. O my God I cry.
could pray vnto God?

For the clearing of this point consider we that Christ was God, and so peradventure could not pray vnto his father, for that might seeme to imploy some disparagement to God the sonne being equall to the father, & open a gap for the heresie of Arrius: but furthermore Christ also was man, and so made vnder the lawe, and so could and might, yea and ought to pray, as beeing a creature bound to worship the creatour: yet besides this Christ beeing the mediatur of the Church according to both his natures, he therefore prayed according

My
Go
thot
&c.

to both his natures : thus : his manhood actiuelly powring forth prayer, his godhead dignifying his prayer, and making it meritorious and purchasing audience.

Christ prayed to his father therefore, as man, and as the mediatour.

Now if it be alledged that seing himsele was God hee must therfore pray vnto himsele, which may seeme absurd, or els if he do exclude himsele, then committ idolatry: the answer is that he prayed to his father directly and primarily, in respect of order the father being the first person in Trinitie ordine ; but indirectly, in clusiuellie, and secondarily he praied to himsele, and the holy Ghost also: here the distinction of nature and

and person must be admitted necessarily: againe it may be supposed that no absurditie would followe, if we say that the second person in the trinitie did pray vnto the first, that is, did testifie his will to haue the Church saued: but that is abusiuely in very hard Catachresis.

In summe: it is no absurditie to say that a man may pray to himselfe, that is, perswade himselfe to grant that which is for his owne aduantage: for as affectiō or desire sometime obtaineth of a man that which his iudgement disalloweth: (which is a kinde of praier or intreatie:) or contrariwise, as the iudgement perswadeth the affection that which it dislikes: so Christ-man may aske something of Christ-
C 2. god;

God: and no absurdity (as it seemeth) be admitted,

Secondly: how Christ
 Y. J. 3. By God could pray in faith?

For the further enlightning of this doubt a distinction of faith must be remembered. Faith is legall and euangelicall; of the law, and of the gospel.

Faith required in the lawe Adam had in paradise and Christ had when he prayed whereby the creature relieth it selfe vpon the creatour for all manner of good things & deliuerance from all euill, if Christ had wanted this faith he had not presently obeyed the law, which to say were to blaspheme.

Euangelicall faith or the faith required in the gospel is that whereby the creature,

ture relieth it selfe vpon God, through Christ and his mediatour : beleeuing to obtaine all good things from him, by the meanes of Christ: now although Christ were made vnder the lawe, yet he was not made vnder the gospell, for he was not bound to faith and repentance as sinners are, himselfe beeing without sinne: he is the matter and author of the Gospell : wherfore to tie Christ to the obedience of the law through and by vertue of the Gospell as we are tied, is to suppose him sinfull by making him his owne fauour.

Wherefore to answer directly: Christ praied a legall prayer as Adam did but Christ praied not an euangelicall prayer : (except
we

we vnderstand an euangelic-
praier in this sense, that he
made intercessiō for vs, which
may rather be called a meri-
torious praier:) Christ praied
in faith of gods infinite mercy,
but not in faith of the pardon
of sinne through a Sauour,
which he needed not: and
which we neede.

Thirdly: Howe was
Christ not heard when
he praied?

V.1. But thou
hearest not.

V.1. Farre frō
the words of
by roaring.

There is no contradictions
in holy scriptures: although
there may sōtime seeme shew
of opposition: we read in the
Heb. 5.7. that *Christ was hard
from that which he feared*: here
in this place we read that god
did not heare Christ, but was
farre from the wordes of his
roaring: in shew here is an
opposition, but in substance,
things

things being aright distinguished, there is none.

The art of reason teacheth that one rule of opposition is; that the thinges opposed be opposite in the same sence : (*secundum idem* as the logicians say) now Christ was heard in one sence, and he was not heard in another sence : and so the prophet & the Apostle are not opposite : wherefore thus these two places are both verified, and may well be reconciled.

1 Christ was heard in that he was not swallowed vp of the wrath of god, but was deliuered from it, and from the power of our spirituall enemies: & again. Christ was not heard in that gods wrath lighted vpon him, and possessed his soule a competent season :

or thus:

2. Christ was heard in regard of the conditions of his praier, (if it be possible, and if it be thy will:) and againe:

Christ was not heard in regard of the petition absolutely considered , without conditions: or thus.

3. Christ was heard , as the children of God are heard , to whome sometime the Lord denieth the very particular thing they aske, and in hiewe thereof giueth them a thing as good or better then it : 2. Cor. 12. 8, 9. So the Lord did not deliuer Christ frō his wrath: for he tasted the cuppe of his wrath, as he saith, Math. 20. 22. But the Lord gaue him power and strength , and grace to beare it , and to vanquish

vanquish it at the length: for
euen then did hee ouer-
come the wrath of God
when Gods wrath killed
him.

These things beeing thus
distinguished, we see the
Prophet in this psalme, and
the Apostle in the Hebrews
are not at variance, & so we
perceiue also howe Christ
was not heard when he prai-
ed.

Fourthly: howe Christ
was forsaken of God?

That this point may the
better be conceiued, let it
be considered: Negatiuely,
howe he was not forsaken: &
affirmatiuely howe he was
forsaken.

Negatiuely thus: Christ
was not forsaken any of
these foure waies following.

First

My God, my
God, why hast
thou forsaken
me: and art so
far e from my
healeth?

First the essence of the godhead was neuer seuered or excluded from Christ the man, but it dwelt in him at all times fully: Coloss. 2.9.

Secondly the personall v-nion of the two natures was neuer dissolued: and so the person of the sonne neuer forsooke the humanitie of Christ.

Thirdly, the power of the godhead also was alwaies present with him, enabling him to beare the full viall of Gods wrath.

Fourthly, the gracious assistance of Gods spirit was neuer wanting, inabling Christ without the least impatiencie, distrust, &c. to beare whatsoever was inflicted vpon him for our sins.

Thus Negatiuely Christ
was

was not forsaken of the nature, person, power, and grace of God. Howe then was he forsaken?

Affirmatiuely therefore he was forsaken: both positiuely in that God the father powdered vpon him the infinite sea of his wrath, which hee nowe felt: and priuatiuely in that he was bereft and forsaken of all comfortable presence; the godhead for a season shadding it selfe vnder the cloude of Gods wrath, that the manhood of Christ might feelee the intollerable burden thereof: and thus Christ being destitute of consolation complaineth that he was forsaken. But Christ being thus forsaken, he sustayned the wrath of God, striued with it, and subdued it; that is,
he

he deliuered both himselfe
and vs from it , and so per-
fectly finished the worke of
our redemption.

But if any man thinke it
a thing vnreasonable , or
rather a blasphemie , that it
should bee auouched that
Christ suffered Gods wrath
which is commonly called
the paines of hell , he must
remember a distinctiō which
ought to bee made betwixt
the paines of hell , and the
damnation of hell : Christ
suffered not the damnation
of hell but the paines of
hell.

The paines of hell are only
the sense of exquisite tor-
ments, and the want of all
comfort and consolation :
commonly called , *pena* and
damnatio.

The

The damnation of hell are certaine necessarie consequents which followe the foresaid paines of hell in the meere creature : as for example, the soule of Iudas nowe in hell : besides that it is depriued of all comfort, which is a losse: and tormented with most exquisite tortures which is the paines despaireth, wanteth faith, hope, loue, the feare of god, patience, and is affrighted with an accusing and gnawing conscience, and besides all this, is bound in euerlasting chaines to the iudgement of the great day in a certaine place which is called Hell.

Nowe for the application of the distinction : Christ if hee had beene a meere man,

man, could not haue escaped part of the damnation of hel, when gods wrath was so fully powred out vpon him: but it should haue fallen out to him as it falleth out with the deuill and reprobates: but because Christ was God also, his godhead did infinitely strengthen and grace his manhood, so as none of all these accidents which necessarily growe vpon a meere creature, seized vpon him, as despaire, impatience, &c. therefore to say that Christ suffered the wrath of God which may be called the paines of hell, is neither blasphemous nor vnreasonable; this distinction of hell paines and damnation beeing admitted.

Thus the foure points appertaining to Christ are cleared:

red: now the other two concerning Dauid follow:

Fiftly: Howe God forsaketh Dauid and his children? Forsaken me.

God forsaketh his childre two waies principally.

First by giuing them to their own hearts lusts in part, and permitting them to the temptations of the deuill: and suffering them to fall into some sinnes which wracke & torment the conscience: against which Dauid praieth, Psal. 119.8. And Christ teacheth vs to pray in the last petition of the Lords praier: *Lead vs not into temptation, &c.*

Secondly by causing them to see and feele the wrath of God in some measure and for some time, till humiliation be

be wrought in them thoroughly for some finnes. So Dauid was humbled Psal. 6. and 15. and so are all the children of God in some measure: and thus the Lord forsooke Dauid, both by permitting him to fall into sinne, and causing him to feelee the smart of Gods wrath as a meanes of humiliation for that sinne: and thus the Lord forsaketh his children oft times, as they haue experience of: which may teach vs charitie in censuring men whome wee see straungly cast downe with fearefull humiliation, they may be neuerthelesse deere children of God, although it may bee also that they haue fallen into some greivous finnes as Dauid did: and yet happily also this humiliation

humiliation may growe vpon infirmities with some tender heart: and for such vncharitable critickes that thus intemperately censure humbled consciences, they are to know that some kind of despaire is better then hardnes of heart.

Sixtly, what are the properties of faith here noted?

My God,
forfaken me,

Two properties of faith euidently appeare in the prophet.

The first is, when God forsaketh, then to hold fast, when God killeth then to trust in him as Iob. 13. 15. who professeth that *though the L. should stay him yet he would trust*, and Dauid els where *saith, that though he was sometime affraid yet he trusted in god for faith holdeth fast sometimes*

times when all reason faileth
as Abraham (Rom 4. 18. 19.)
beleueed a thing in nature &
reason impossible that a wo-
man of nintie yeares, should
conceiue with child of a man
that was an hundred yeare
old : so doth Dauid in this
place: God forsaketh him, &
yet he calleth him his god.

The second propertie of
faith is particular application,
whereby Christ with all his
merittes are appropriated by
the beleueer to his owne soule
in speciall and he is truly as-
sured of the pardon of his sin
& the saluatiō of his soule Ro.
8. 38. Ioh. 20. 28. some think
it presumption for any man
so to say : and none haue euer
attained to this certen assurāce
but those to whome god hath
reuealed it : but wee are to
knowe

know that there must be difference made between faith, and coniecture: Faith is knowledge which hath a certaintie in it whose *genus* is *scientia*: Coniecture is knowledge which hath vncertaintie in it, whose *genus* is *opinio*: wherefore they that denie the certaintie of faith and saluation, make faith coniecturall and confound faith and opinion which is absurd.

Now indeed faith is neuer without doubting, and yet faith is certain stil: for perswasion and knowledge is either a true perswasion, or a full perswasion: a true knowledge, or a full knowledge: as there is difference betwixt a true man, & a perfect full & complete man: a man wanting a hand is a man indeed:

ὅλως but not τέλει: euen so of
 faith, and assurance: True
 perswasion is *fides ἀνυπόκριτος*
 where in there is no hypocri-
 sic. Full perswasion is *fidēi*
πληροφορία which hath no
 doubting, which no man li-
 uing hath or can haue till loue
 be perfected, when also faith
 shall be cast out, yet we are to
 strue against doubting, and
 still to pray: *Lord encrease our*
faith.

Why forsa-
 keth, &c.

That which some might
 comment vpon the expostu-
 lation of Christ, whereas he
 asketh a reason why God for-
 soke him also? the two ad-
 iunctes of his prayer, that he
 prayed with roaring and cry-
 ing, and day and night and
 had no ease, I omit as ordina-
 rie matters: only thus much.
 : Christ expostulateth and
 debateth

debateth the matter of his desertion with God, not for that he knewe not wherefore he was forsakē, but complaining most pittiously of his extreame miserie: neither is here any suspition of impatiencie at all: no God forbid:

Againe Christs roaring & crying, that is, his feruent praier, also his continuance in praier day and night, are for our example in the like cases, that in our extremities we neuer cease crying till God giue ease.

The groundes of the Prophets faith.

God is holy *Effectiue* and *subiectiue*: for he is both the worker of holinesse and the fountaine of holinesse: nowe both these are here signified by the Prophet: namely, that
God

V.3. Thou art
holy, & doest
inhabite the
praises of Is-
rael.

God is the author and worker of holinesse in the Church. And the Emphasis of the speech is to be obserued, in the pronoun *attah* (*thou*) which is exclusiue, as if the Prophet had said (*thou onely*;) which is the golden sentence written in the high Priests Miter, Exod. 28. 20. *Holinesse to the Lord.*

Doctrine.

The sanctification of the Church is the worke of God only: which doctrine for that it is a very materiall point, is first to be expounded, and then confirmed. It may be expounded or amplified by the particular causes of sanctification, wherein the Lord hath the maine stroke, or els the worke succeedeth not; as by induction appeareth thus.

1 God is the originall and
fun-

fundamentall cause of the redemption, purgation and sanctification of the Church, who of his owne loue and compassion to mans misery prouided redemption for vs, there being nothing out of himselfe to mooue him there-vnto.

2 Christs sacrifice is the meritorious and purchasing cause, for he paid the price of redemption for vs.

3 Christs kingdome that is his resurrection, ascension, session at the right (hand) of his father is the effectuall, operative, and working cause,

4 The word in the ministerie of teaching, praying, celebrating the sacramentes and discipline ecclesiastical is the instrumentall cause, where if any man thinke that the
means

meanes are any thing without God giue the increafe he forgetteth the Apostles speech 1. Cor. 3 . 7 . for the word which is the power of God to saluation is not the bare sound or letter , but it is the inward spirit of power and grace annexed thereto : which is Christs Scepter.

So that seeing the loue of God, the sacrifice, kingdome and scripture of Christ are the only causes of our anctification, it is plaine that the redemptiō sanctification and cleansing of the church is gods worke only.

The doctrine thus cleared may also be prooued and confirmed by induction of those things which are in or with sinne, the which none but God can take away and they are

are these foure.

1 Transgression which respecteth Gods lawe & iustice which in sinne is violated for *sinne is the transgression of the lawe &c.* 1. Ioh. 3. 4.

2 Corruption respecting the sinner; which followeth the transgression as the necessary effect thereof: as in Adam.

3 Guilt whereby the person transgressing and corrupted is culpable of iudgement.

4 Punishment the iust wages and desert of sinne, which is Gods wrath and the curse of the law Gal. 3. 10.

Now no creature can take away any of these, it is the worke of god alone therefore was it that our redeemer was God.

D 1

Remission

Remission of sinne, which is the taking away of the guilt and punishment of sinne is that worke of God onely. Micah 7. 18. Exod 34. 7. Mar. 2. 7. Esay. 43. 25. 1. Ioh. 3. 8.

Againe sanctificatiō which is the purgation and staine of sinne which is imprinted in our soules (whether it be a qualitie positive, or priuative) is the only worke of god. Iob. 13. 4. 1. Thes. 5. 23.

Seeing then the corruption, guilt, and punishment of sinne which are three principall matters appertaining to sinne are only taken away by god, because they conteyning the violation of an infinite iustice, are after a sort, infinite and so cannot be taken away but by some person infinite,
Gods

Gods infinite iustice beeing able to ouerwhelme a meere creature euery way finit, it followeth therefore by in- uitable consequence that sin also is taken away by God on- ly : for the corruption, guilt, and punishment of sinne be- ing abolished, the auomic or transgression is remoued and reckoned as not done, which is also a fruit of remission of sinne, and of this the Lord saith that he wil cast it into the bottome of the sea, he will forget and remember it no more, Micah. 7. 19. Ierem. 31. 33. Ezech. 18. 22.

The doctrine thereof is thus confirmed and cleered: and it hath an excellent vse to vs not onely for coniectatiō of the papists, which auouch temporall punishment sustai-

ned by the creature to be sufficient satisfaction for some sinnes and that good worke shall deserue grace, and that the priest can iudicially pardon sinne, all which are so many blasphemies against the mercy of God, the sacrifice kingdome and scepter of Christ, but especially it serueth for our instruction to teach vs to quake and tremble at the fearefull condition of sinne, which can no other way be abolished but by the omnipotent power of God encountring (as it were) the infinite wrath of God, and vanquishing it, to teach vs to take heed of committing the least sinne, which none but God can abolish: which also called the Lord Iesus Christ from heauen; for this cause

appeared the sonne of God
that he might dissolue the
workes of the deuill: for the
papists deeme too lightlie of
sinne that thinke some sinnes
veniall in their own nature, &
the profane multitude offer
violence to Gods iustice in
threatning kindnesse vpon
his mercy, saying of small of-
fences as Lott said of Zoar
oh it is but a little one; and God
is mercifull: is it suppose we a
small sinne that, for redee-
ming whereof, God must
needes become man and
die?

God is the owner and pos-
sessor of his Church, and so
consequently of the praise &
worshippe which is in the
church offered him continual-
ly: for God decreeing from
all eternitie the glorie of his

mercy and iustice, and the rest of his most excellent attributes (which are commonly called his Name in the Scripture decreed also to haue a Church; and a sauour for his Church: without whome neither could he haue a church, nor be glorified out of himselfe if hee wanted a Church: Wherefore Christ praieth thus: if thou wilt be glorified and praised out of thy selfe, thou must haue a Church: if thou wilt haue a Church, thou must haue a sauour: if thou wilt haue a sauour, then saue me who am appointed the Sauour: and so the *sortes* is concluded: if thou wilt be praised, saue me.

But thou wilt be praised
&c. *ergo* saue me.

Doctrine.

Gods glory and praise is
the

the ende of the worlde, the Church, and of Christ also. For to this ende hath God created the world, redeemed his Church, and appointed Christ the Saviour of the Church, that he might be glorified: as the wise man saith: *God made all things for his glorie*: Prou. 16. 4. So saith the Apostle, 1. Cor. 3. 22. 23. *All things are yours, you are Christs, and Christ is Gods*: that is to say, Christ hath redeemed all things for your vse, that you may worship Christ, and God through Christ may be glorified.

The vse of this doctrine is to teach vs to glorifie God which is attained by a godly life, and two reasons may be alleadged for this purpose.

D 4 1. Ne-

1 Necessity : for if we doe not glorifie Gods mercy by godlinesse and honestie in this life, he will be glorified by vs in his iustice in our vtter destruction after this life : for euery man shall be either an instrumēt of glorifying god in his mercy, or seruing for matter of the glory of his iustice.

2 Analogie and proportiō: for we see all the creatures by naturall instinct without resistance and rebellion are carryed readily and speedily to there end, there place, and vse; as the sunne &c. Psal. 19. 4. 5. and Psalme 104. *toto*: so that if we degenerate from this end which God hath appointed vs we are the onely irregular persons of the world, and indeed men and angels are so: wherefore if gods loue,
Christe

Christs death, euerlasting life
will not, yet lett feare & shame
mooue vs to obedience.

To conclud this verse see-
ing god sanctifieth his church
and children, and will surely
sanctifie them that he may be
praised by them, hence doth
arise matter of consolation &
thankfullnes.

1 Of consolation thus; if
we be cast downe with the cō-
sideration of sinne committed
and raigning in vs, so as that,
though we pray and heare, &
read, and partake in the sacra-
ments, and discipline our own
soules, and watch our hart &
sences with all diligēce, yet we
cannot obtaine cōquest ouer
our sins, thē we may haue re-
course vnto the Lord, & cō-
fort our selues with cōsiderati-
on of his holines; that though
we

we cannot ouermaster our own corruption, yet the Lord can and will in due time, for holines appertaineth to the Lord.

2 Of thankfullnes thus : therefore doth the Lord deliuer vs from the bondage of our spirituall enemies therefore doth he redeeme, purge, and sanctifie his Church that he might be glorified by his Church; so doth the prophet reason psal. 103.v. 1. 2. 3. 4. & so doth Zachary. Luk. 1. 74.

V. 4. Our fathers trusted in thee, they called vpon thee, and were deliuered and not confounded.

God is immutable and vncchangeable in his loue and he remaineth as firme in his faith to the Church as euer he was: for he keepeth his fidelitie for euer and with him there is no variablenes, nor shadowe of change; and seeing therefore the fathers in the old testament

ment were deliuered through the mercy and truth of God through the promised messias, now also the posteritie, & namly Christ himselfe the promised seed must needs also be deliuered from perishing.

From this place then we learne diuers instructions.

First that Christ was the *lamb slain from the beginning of the world*. Apoc. 13.8. and he by his blood purged the finnes of the former testament : Heb 9. 15. and therefore howsoever the Papists teach and deliuer that there was *Limbus Patrum*, a certain skirt of hell, where the fathers were reserued vntill Christ had overcome death, & opened heauen, yet we may confidently belecue, and constantly auouch by this consideration that there was no such.

such thing, for seeing the fathers trusted in God and called vpon him, they were therefore deliuered, and not confounded, as the text saith: but if they were in *Limbo*, they were confounded and not deliuered: for there as the Papists dreame is *pena damni*, though not *pena sensus*, it is a dungeon of darknes, and a pit that wil hold no water, as they will needs haue it.

V.4. Our fathers trusted in
chee and were
deliuered.

Psalm 110.

Secondly : that by analogie and proportion the efficacie of Christs death also, must be stretcht to the worlds end, as wel as to the world of beginning. For as the Apostle saith, out of the Prophet, Christ is a priest for euer, after the order of Melchizedech, as well as he was a lamb slaine from the beginning of the world,

world: & as his blood serued
for the purgation of the sins
of the former testamēt which
liued before Christ was slain,
so also it serueth for the clen-
sing of the Church which
nowe standeth vp after his
death: for it is meere blasphe-
mie to include the vertue of
Christs sacrifice within the
compasse of a fewe houres
wherin he suffered his passiō:
whence another popish opi-
niō hath the neck brokē also,
which is, that there needeth a
daiely sacrificing of Christ in
the masse after an vnbloodie
manner, which is as doltish a
distinction as that other of a sa-
crifice applicatorie and not
propitiatorie: for so farre
forth as the Eucharist appli-
eth, it is a Sacrament and
not a sacrifice: and so farre
forth

forth as the sacrifice is vnbloodie it is Eucharisticall, and not propitiatorie : for without blood there is no propitiation.

V 5. They called vpon thee and were delivered.

Thirdly. Faithfull praier is neuer disappointed but alwaies obtaineth, as Christ saith, Mat. 7. 7. *Aske and yee shall receiue*, but we must aske in faith : for otherwise though we aske we shall not receiue, because we aske a thimble, as Iames saith. Therefore faith is the necessarie condition of obtaining : and so of true praier : but faith is grounded vpon Gods word which is his will : and Gods word and will is, that we aske nothing contrary to his glory, the good of the church, or our own soules health; for when we aske any thing derogating from gods glorie

glorie, our prayers are so many blasphemies; and when we desire any thing hindring the saluation of our owne soules, or the Churches good, we curse our selues & the church: Wherefore we must alwaies remember to examine our petitions by gods word, that finding them agreeable thereto, we may be bold to present them before God; finding them otherwise, we may learne to denie our selues, our wits and wils, and all we haue, and so cast down our selues at Gods feete, & say as Christ said, *Thy will be done and not mine:* thus if we doe in praier, we shall obtaine what we aske, as of Christ also did when he praied that praier: Hebr. 5. 7.

Lastly, it is profitable for vs to obserue the dealing of God

V. 4. Our father, &c.

God with his children in time past : and from thence to gather hope to our selues: for seeing God is as able, mercifull, and true, as euer he was, therefore we may assure our selues of helpe from god in time of neede beeing Gods seruants, as well as our forefathers : remembering alwaies the Apostles rule, Rom. 15. 4. that we may haue hope ; But that we may obtaine hope, we must haue the consolation of the examples of Gods goodnesse reuealed in the scriptures to his children, and especially to Christ the head of the church, as that place importeth, and further also we must haue patience, *that whē we haue done the will of God we may obtaine the promise.* Heb. 10. 36.

Vers.

v. 6. 7. 8. But I am a woman
and not a man: a shame of men
and the contempt of the peo-
ple.

All that see me haue me in
derision: they make a mowe,
and nod the head: saying.

Hee trusted in the Lord,
let him deliuer him: let him
saue him seeing he loueth him.

The prophet Dauid was
either annointed or crowned
king without question when
this psalme was penned, and
yet we se he was thus sham-
fully abused by wicked men;
Christ himselfe the most holy
and righteous man and the
most excellent and worthie
per: sō that euer the earth cari-
ed, yet we se is exposed to the
contumelious mocks of wret-
ched mē; For this is the portiō
of

of Gods children (as it was one part of Christs sufferings) to be dishonoured, contemned, and derided: the historie of the Gospell is plentiful in this point, they dishonor him in charging him with blasphemie, with breach of the Sabbath, with sursetting and drunkenesse, with Samaritanisme, which is to cast out devils by the deuill, &c. when he was condemned to die they mocke him, attiring him despitefully as a king, with a crowne of thornes, with a garment of purple, with a scepter of a reede: as if he had beene a king amongst fooles, boyes, or Pigmies: they buffet him, they spit vpon him, they smite him, whip him, and in summe, they mocke at his kingdome and propheticall

prophetical office: this befell
Christ the head of the church,
the master of the house: and
shall his members or household
servants thinke to escape? it
is enough for the servant to
be as his master is: and the
foote must not thinke to es-
cape the piercing with nailes,
when the head was crowned
and wounded with thornes.

Now the reason why Christ
was thus content to be abased
was, that he might deliuer vs
from eternall shame and con-
fusion, which is the due de-
sert of sinne: and to sanctifie
the euill name and slander,
which we sustaine now for his
sake, and for our owne good,
that though an euill name be
euill, and a curse, yet the Lord
hath by his reproach taken a-
way the malignitie of reproch
and

and slander from vs : yet he hath left shame for vs still to sustaine, that we might fulfill the remnant of the afflictions: he hath drunke the full cup, and we must pledge him in the bottome of the cuppe: we must therefore learne to deny our selues , and namely (as this argument implieth) our good name and fame : not that a mā may not by al good meanes preserue his good name, but that a man be not too popular without measure and by vnlawfull meanes to seeke a good name, many mē beeing too greedie (as Aescops dogge) catch at the shadowe and loose the substance, while they seeke fame and report, they leese a good name; for he that immoderately and vnlawfully seeketh
to

to get and keepe his credit
with all sorts of persons,
shall get a fame from the
wicked, which is but the
shaddowe, and leese a good
name from the godly, which
is the substance. A good
name is the reward of humi-
litie and the feare of God:
*Prou. 22. 4. and God will ho-
nour them that honour him: 1.
Sam. 2. 3.* And by faith we
shall obtaine a good report
as the Elders did, *Hebr. 11. 2.*
By such meanes we may
seeke to get a good name,
which will be a good oint-
ment to the children of god
refreshing them with com-
fort of a godly life, *Eccles.
7. 1.* But if any of Gods
children are too curious
of their credit, and too
much addicted to be popular,
the

the Lord will really teach the to denie themselves in this point, and by causing wicked men to slander them, will teach them by a reall sermon that which by the word and instruction they cannot learn: which is to forsake their credit for Christs sake, as Christ did forsake his owne excellencie, and deiected himselfe to the greatest indignities that a man could suffer, for our sakes: in so much as the scripture saith, he did annihilate himselfe, that is, he was content to be in no account; that we might be pretiously esteemed.

Make a mowe
and nod the
head.

The wrying of the mouth, and nodding the head are vnciuill, foolish, and despitefull gestures, such as ciuill, discreet, and moderate men would haue

haue beene ashamed to vse:
but if malice haue got the bri-
dle in the necke, howe will
not wicked men transgresse
the lawe of ciuill and courte-
ous behauiour? yea the fence
of nature and humanitie they
will trample flat to the ground,
as if they lost both ciuilitie
and manhood: which point
may further appeare in the
mocking speeches which
they vter against Christ now
hanging vpon the crosse:
which mocking gestures and
speeches shewe more then
barbarous despight, and bru-
lish malice: for a person that is
condemned to die, yea nowe
in execution is pittied and
praied for by all the behol-
ders, yea euen the hearts of
Adamant then will soften to-
here a man in extremitie of
paine

Let him deli-
uer him, &c.

paine readie to die, yet then these monsters of men and nature are neuer a whit allwaged towards him, but reioyce then at his woe, and scoffe at his fall: saying: God hath forsaken him, he loueth him not, he neuer did trust in god, as he pretended: for then surely God would not suffer him to perish, but would deliuer him: or if he himselte were a sauiour he would saue himselte and others and come downe from the crosse, that we might know him to be the sauiour and beleue in him: but we are to know these things are otherwise, for God may loue a man, and a man may trust in God, and yet still continue in affliction: so we see the martyrs die for Christ and perish in regard of the

outward man, & that the loue
God, and God loueth the stile:
and so was it with Christ:
which may serue to mussel the
mouths of the wicked world-
lings, that presently think gods
children forsaken of god, and
that they are naughty persons
because they sustain the crosse:
& sometime fall vnder it: nay
cōtrariwise they should thinke
it a signe of Gods hatred not
to be vnder the crosse as it fa-
zeth with many wicked men,
that thus the Lord fatteneth
the for the day of slaughter.

*But thou didst drax me out
of the womb: thou gavest me hope.
as my mothers breast.* Ver. 54.

*I was cast vpon thee and from
the womb: thou art my god from
my mothers belly.*

Howfoeuer these murder-
ers and deniers of Christ ~~shall~~

with him, ~~that~~ he assureth himselfe of Gods fauour and mercifull protection still, seeing that he had so graciously preserved him, euen from the birth, the womb, and the conception : For God did by an especial prouidence watch ouer Christ in all ages and times of his life, yea euen at his conception, when he was to be framed in his mothers womb: which thing may a little be considered of in this manner following.

The Lord preserved Christ in his conception from the contagion of sinne, he being framed of the substance of the virgin by the power of the holy ghost without the helpe of man, by reason whereof the course of originall sinne was stayed which is deuised to vs

in generation : wherefore in
this ſeſe Chriſt had no father.

In this birth alſo hee was
preſerued by the ſpeciall pro-
vidence of God, that he pe-
riſhed not, though hee was
borne in the ſtable and laid in
the cratch, and wanted the o-
ther ordinary helps which
women in ſuch caſes haue for
their childe at there natiuite :
for it is probable they wanted
a fire, the ſtable beeing no fit
place for that purpoſe, beſides
the vnhealthſome ſauor of the
ſtable &c.

In this education and nou-
riſhing, he was kept from the
conſpiracy of Herod that
ſought his life, when his mo-
ther fled into Egipt to ſaue his
life : alſo when the innocents
were ſlayne : when he was loſt
by his parents and found a-

againē disputing with the doctors in the temple. In this life when he was called forth to the execution of the mediatorschip after his baptisme, he was preserued from many conspiraces of the high priest and the pharises, and the rulers of the people, who sought to haue slayne him, but he was preserued by the Lords providēce till the appointed time.

Wherefore seeing god had watched ouer him all his daies hitherto hee nowe fully assureth himselfe of Gods protection and assistance at this brunt also.

And as this is true in Christ the head so also after a certaine manner is it true in his members, all the children of God, ouer whome the Lord watcheth by his
gracious

gracious preservation, and that in there conception. Iob. 10. 10. 11. and Psal. 139. 13. 14. 15. 16. which two places beeing viewed doe largely expresse this point: as also in there whole life: Psal. 121. 10-10. Which may serue to comfort the poore members of Christ, that peradventure might think by reason of there base respect themselues vnworthy to be regarded by God, seeing the world so little regard them; surely they are to knowe that he hath nombred there bones, and all there members are written in his booke, yea he knoweth the number of the heares of their head: & therefore in this regard they may be comforted: Lazarus was poore and yet the Lords angels ministred to him. lu. 16

Lastly from the force of the argument, vsed here to confirm the faith of the prophet in assurance of future mercy grounded vpon former experience thereof we are admonished to crōicle & record vp, and as it were hang vp. on the file, all the fauour of Gods mercy vouchsafed vs, that from thence in time of need, we may gather faith & comfort: for our faith is weak, and a litle thing will not comfort vs in extremitie, we had need therefore to write a booke of remembrance of all the former experience of Gods mercy thereby to support our infirmity: so Dauid did when he was animated to encounter with Goliath.

The

Morning Starre. 97

*The request or petition of the
Prophet propoun-
ded.*

*U. 11. Be not farre from
me, because trouble is neere,
and there is none to helpe.
&c.*

. Out of this verse two things
may be gathered: first that a
Godly man may be troubled
and helples: as was Christ, &
the prophet in this place, All
Christs apostles forsoke him,
euen Peter that professed the
contrary, and at the first see-
med more forward then the
rest by fighting for him: yea
& Iohn whome Christ loued
came away without his coate
where Christ was apprehen-
ded: The Apostle Paul. 2.
Tim. 4.16 saith that *when he*

was to appeare before Caesar all men forsooke him: for indeede there be very few or none to be found that dare and will stand out boldlie to helpe in time of neede, that dare cherish a man that is persecuted for the truth : although they wish the cause and the person well, yet they dare not be seen throughly in the matter, but then Christ shal shift for himselfe, if his life be once called in question: now therefore if we be gods children thus afflicted and helpeles, condemne them not, conclude not there vpon that they are naught, for the deare children of God, yea Christ himselfe was afflicted and desolate that that is helpelesse.

Secondly heare note we, that though the world offoord

no helpe to Gods children,
though all forsake them,
yet the Lord will not for-
sake them: so saith the Apo-
stle, 2. Timoth. 4. 17. So saith
Christ, Ioh. 16. 32. though
Christ were alone and de-
solate in regarde of mans
helpe and comfort, yet he
was not alone, but the father
was with him, and though
Paul was helpelesse when he
appeared before Nero the
Emperour, yet God deliue-
red him out of the Lyons
mouth; for God wil either
deliuer, or giue strength and
patience to beare the affli-
ction: which is matter of con-
solation: this the three chil-
dren knew right wel, Dan. 3.
17, 18 which were threatned
with the fierie furnace, which
mini-

ministred comfort to them in deadly danger: with this the Prophet encouraged himselfe. Psal. 23. *To walke fearlesly through the valley of the shadowe of death, considering Gods presence with him.*

The affliction that immediately seized upon Christs soule.

Verf. 12, 13, 14,
15.

12. *Many Bulls haue compassed me, mightie buls of Bashan haue closed me about.*

13. *They gape vpon me with their mouthes, as a ramping and roaring lyon.*

14. *I am like water poured out, and all my bones are dissolved: mine heart is like waxe, it is molten in the middes of my bowels.*

15. *My strength is dried vp*

up like a poisebeard, and my
tongue cleaueth to my iawes, &
thou hast brought me into the
dust of death.

The Apostle Peter: 1. Pet.
5. 8. calleth the deuill a roa-
ring lyon, who goeth about con-
tinually seeking whome he may
denour: and in this place the
Prophet saith, that his ene-
mies gaped vpon him like a
ramping and roaring lyon:
whence probably may bee
coniectured (the two proper-
ties of a lyon fitting so wel to-
gether both here in the Pro-
phet, and also in the Apostle)
that the enemies that now af-
flicted Christ were, the deuill
and his angels.

1. Pet. 5. 8. *ὡς λέων αἰετίζων*
καὶ καταπίνει.

Psal. 22. 13. *ariseh -- stoegh --*
-- to reph.

Wherefore

Wherefore we will take it as graunted, that in this place the Prophet foretelleth the sufferings that directly and properly and primarily befell Christs soule: which may further be propoued by the strange effects which the prophet rehearseth, vers. 14. 15. that followed his affliction: as the dissolution of al the faculties of the soule, or the intermitting their functions, which the compassing and inclosure and gaping of his enemies, could not worke in him: & againe whereas in the v. 21. he desireth to be deliuered from the lyons mouth, how can this be expounded but of the power of Gods wrath, nowe vrged & enforced by the deuill against him: in regard whereof he desireth to be deliuered:
all

all these things compared together carie me easily to think that here the affliction proper to Christs soule is expressed. Therefore the might, malice, and mischeife of the deuils are here to be considered, who in this place are called mightie Bulls, and a rāping & roaring lyon, there being one deuil the cheife, and the rest consenting and conspiring with him.

The power of the deuils appeares in this, that they are angels, and although through their fall they haue lost grace and glory, yet their other qualities which the Lord endow- ed them within their creation remaine : as namely their strength: now the strength of an angell is wonderfull great (though not infinite :) as may appeare, in that the
angel

angel ouerthrewe in the hoast
of the Assyrians in one night,
an hundreth foure score and
fise thousand, Esay, 37. 36.
Also in the time of Dauid
seauentie thousand in three
daies, 2. Sam. 24. 15. And in
Egypt euill angels destroyed
all the first borne of Egypt.
Plal. 78. 49. 50. 51. And as it
may sceme in a peece of a
night: yea surely it is likely,
that if God should permit, the
deuils were able to destroy
all the men, and all the crea-
tures in the world, and ming-
le heauen and earth togi-
ther.

The malice of the deuill is
as great if not greater then his
power, which may appeare
in two particulars: first in that
he setteth himselfe against
God and Christ, whereas he
know-

knoweth he getteth nothing by it, but vengeance. Secondly in opposing against the Church of God, and his seruants: whereas he knoweth he cannot hurt them, nay rather he doeth them good: he afflicted Iob, and yet he knewe Iob by Gods own commendation to be Gods seruant: he tempted Christ, whome hee knewe to be the Messias and Saujour of mankind.

The mischeise of the deuill also is as great, as it proceedeth from him, and as it seizeth vpon some persons: he brought Christ to death, Iob to beggerie: he worketh mischeiuously by the witch to destroy the goods and children of men both good and badde: he bringeth men into sinne and keepeth them in it,
and

and so worketh their destruction and damnation, which is the greatest part of his mischeite, howsoeuer it is not so easily obserued.

As the deuil is thus mightie, malicious, and mischeinous, so vndoubtedly he bestird himselfe with all his skill to afflict Christ, and he euen to the utmost he could doe, no doubt wrecked himself vpon Christ, to spoile him if it had bin possible: & so doth he and wil do to all gods children: yea he carrying an vniuersall hatred to mākind & al Gods creatures, will worke what villanie he can vpon them: he carried the swine headlong into the sea: he caused the man that was possessed to beat himself with stones, &c. Here therefore we see the goodnesse of God towards

wards vs, & toward mankind
in generall, who represseth &
bridleth the deuill, and chaineth
him so as he cannot doe
what he list: for thē we should
not keep our cattel from his
hands, nor money in our purses,
nor any of our goods for
our vse: nay our bodies should
be sure to be tormēted strāge-
ly, and worse then that, if god
should lay the raines in his
necke: all men therefore good
and bad are to consider Gods
goodnesse towardes them
thus farre forth, that they
are moderately preserved by
him in their outward e-
states from the deuils tyran-
nie.

It may be demanded how
farre forth the deuill could
and nowe did preuaile a-
gainst Christ in this place:

*They comp^t,
inclose, and
gate vpon me,*

or whether the deuils were the executioners of Gods wrath, now vpon our Sauour Christ: whereto answer may be made thus, First it seemeth that the inflicting of Gods wrath vpon the creature is Gods worke onely, and there is no creature that can poure Gods wrath vpon another; for the wrath of God beeing the curse of the lawe to be inflicted vpon the transgressors of the law, for the breach of the lawe, whereby Gods iustice is violated, and this curse, or this wrath of God beeing the effects of his iustice, it is not conuenient to assigne the execution thereof to the deuill. For the deuill being himselfe subiect to, and tormented with the sense and feeling thereof, and there being

ing no superiour power to torment the deuill, but God, he himselfe must needs be the executioner of the deuils: and there beeing a kind of infinitesse in Gods wrath, so as the deuill thereby is ouerwhelmed, howe shall it be said with reason, that he that is very vnable to sustaine it, should inflict it, he that cannot beare it himselfe should lay it vpon others ? and as he that is hanged cannot be hangman; no more can the deuill that is tormented with Gods wrath, torment others therewithall. Therefore the Lord with his owne hand doeth immediately inflict his wrath vpon the creature, whether men or Angels: and as God had the helpe of no creature in the creation,

on, redemption, iustification, sanctification, and saluation of the Church, no more hath he any helpe in the damnation of any creature.

Wherefore the deuils were not Gods instrumēt of powering his wrath vpon Christ, and yet Christ suffered immediately from the deuils, as it is here recorded, for they tempt him, and terrifie him, they compasse him about, and inclose him with temptation, they gape vpon him with their mouthes as readie to deuoure him and teare him in peeces, that is, they vrge and enforce the wrath of God with all possible argument and reason, aggrauating it to the vtmost of their skill. And it is euident that they
tempted

tempted Christ, and no doubt Christ could not sustaine the vrging of the temptation without some sorrowe and grieve and vexation of heart, as euery godly man hath experience, when he resisteth a temptation: for conclusion of this point, the deuils did not execute Gods wrath vpon Christ, but the deuils did tempt and terrifie Christ otherwise.

The effects that followed vpon the torture which Christ sustained, proueth the strangenesse and extraordinarinesse thereof, to omitte the effects which are set downe in the story of the gospel; whēce should the dissoluing of the facultie of sense and motion proceede in so much as that the bones being vnited were:

I as like water poured out, my bones dissolved, &c.

were feuered each from other? surely euen as Baltaschar when he saw the hand writing had his ioynts, through the feeling of some diuine power that in iustice smote him for his finnes, loosed, so as his knees beate together, the animal facultie for a season being suspended, euen so was it in Christ. Againe whence came the melting of the heart like waxe, the drying vp of the strength like a potsheard, but from the intol'erable heat of Gods fire wrath which nowe pearced our sauiour Christ, and consumed him as the fire that came downe from heauen consumed the sacrifice into ashes: which was a tipe of this fire which thus diyed and scorched our Saviour Christ and melted his
haze,

heart, as waxe melteth at the
sunne : How came it to passe
that Christs tongue claue to
his lawes? was it immoderate
drought that caused it? but
then it should haue bene said :
to the palate: but the prophet
saith to the lawes : according
to the latine phrase *vox faucibus heret*, Christ was not able
to speake, but his words were
halfe words, words sounding
a farre of, faintly, his tongue
faultered as it were in speaking
it may be that Christ was drie
but that drought signified in
the Gospell when they gaue
him viniger mingled with gal
should haue bene mentioned
in the 16. verse in due place
when he suffered vpon the
crosse, and not here where the
effects of an other torture
are repeated, namely of that
which

My tongue
cleaueth to my
lawes.

which immediately affected his soule, as hath beene said; surely in all likelihood of reason some extraordinary tortures are here implied which produce so strang effects, and make such deepe impressions in al the faculties of the soule, animall, vitall, naturall, reasonable: whereby the parts of the body seruiceable to the soule for the execution of her faculties are forsaken.

The vse of this doctrine is to teach vs carefully to auoid sinne which wrought such strange affectes in Christ satisfying for sinne, beeing god also: alas how shall wee vild wretches be able another day if it fall to our Lott for our sinnes to sustaine the least helish torment? it is no maruaile though the rich glutton in hel
crie:

crie out of his tong, & though
Baltashars knees knocke to-
gether, though Iudas hanged
himselfe, and Cayn blasphem-
ed, and Saull fell vpon his
sword, seeing there are such
intollerable effectes followe
the warth of God euen in the
sonne of God himselfe as are
here mentioned.

Thou hast
brought me
in to the dust
of death.

Here the prophet turneth
his speech vnto the Lord : &
whereas before he had made
a narration of the might mal-
lice and mischeefe of his ene-
mies how they had afflicted
him, by terour and temptati-
on, and how straunge he this
affliction tortured him, that it
caused the faculties of the
soule to intermit there functi-
ons in there proper parts of
the bodie, now he maketh
an apostrophe as it were

E 1

vnto

vnto the Lord , and telleth him , that it was he that had brought him to his death, for though his estate nowe was in all likelihood of reason irrecoverable and remedlesse, being spilt like water vpon the ground, which cannot be gathered vp againe, yet all this sorrowe did not kill him, but he changeth his speech, and saith: thou hast brought me into the dust of death: whēce two things may be obserued: the one is , that God had a stroak in the death of Christ, not onely by permitting the Jewes to kill him, which shall be handled afterward in the 26. and 17. verses, but by pouring his wrath vpon him, which hastened his death the sooner, in so much as the historie in the gospell saith,
he

he was dead sooner then the
theeues who died the same
death with him , as is likely:
which hastie death of Christs
was caused no doubt by
some inwarde cause, which
was Gods wrath, that had
wrought the former strange
effectes in Christ : that it
may be properly said that
God killed Christ rather then
the Iewes, though the Iewes
also tortured his bodie, so as
that in time he should haue
died. The other thing that
we note here is, that all the
might, malice, and mischeife
of the deuills, and the Iewes
which was exprest in the tor-
turing and tormenting of
Christ, could not haue kil-
led Christ, except God had
killed him . For Christ bee-
ing God, could if it had plea-

sed him, and if the decree of god had not beene otherwise, haue retained his spirit, cured his wound, or destroyed his enemies that they should not haue beene able to wound him: in regard whereof hee saith. Ioh. 10. 18. that *he had power to lay downe his life and to take it vp againe*, and that his life was not wrested out of his hand but seeing God had decreed it otherwise therefore Christ must needes die, and yet the principall crucifier of Christ (that I may so speake generally) was God himselfe, who besides that he vsed the Iewes, and the Deuills as his instruments to murder Christ yet he retayneth in his owne handes one soueraigne torture, the most fearefull wrath of God to bee inflicted vpon

on

on Christ our surety, in regard whereof the proper faith of Christ, thou hast brought me into the dust of death.

Summarily (to ende the torments which immediatly tortured Christs soule) wee may here obserue that Christ was thus afflicted as is rehearsed alreadie, both willingly, and necessarily: willingly in that he suffered the Devils thus to assault him with terour and temptation: necessarily in that God had a hand in killing him, and bringing him to the graue which is deaths dust: and indeed Christ did willingly and yet necessarily suffer all that hee suffered: hence then two consequents followe immediately.

1 Christs infinite loue that was content and willing to suffer such hardship for vs wretched caitifes: and.

2 That no lesse then that which Christ suffered was sufficient for our redemption & reconciliation to God, seeing that he suffered all that he suffered necessarily: for if it bee supposed that the least suffering of Christ had beene enough to haue appeased God towards vs, then it is superfluous and vnecessary that Christ should come into the dust of death: should haue such straung effectes in his bodie before his death; should be subiect to the terror and temptations of the deuil: to the woundes and stripes of the Iewes: but because it was necessary that Christ

Christ should suffer all these things and so enter into his glorie, therefore the least suffering of Christ was not sufficient. This also might call into question the lawe of God to his beloued sonne in that hee would bring him to the dust of death, if it were not necessary: and if it were necessarie that Christ should die & that by Gods owne hand (rather and more then by the Iewes woundes, and the Deuills worke) as is here noted, I would knowe what that hand of God was, if it was not the wrath of God working the former straung effectes in Christs bodie: and if Christ must of necessity die, why must he not of necessitie suffer Gods wrath properly? shall we say Gods loue would

not suffer that? but Gods Justice did require it: and Gods loue would suffer him to die: but necessitie vrged a dispensation? what necessity I pray you? euen this perhaps that if Gods wrath had seazed vpon Christ, hee would haue bene forsaken of God: why? *he was forsaken of God* Psal. 22. 1. all comfort was secluded from him, and yet all grace was present with him: but it was impossible that Christ should suffer gods wrath? wherefore impossible? because he was God? therefore also it was impossible that he should die, but possibility admitted his death: and why not Gods wrath? for neither the Godhead died nor suffered Gods wrath, but the manhood only and the hypostaticall

ticall vnion was neuer dissolued & there is no daunger of fearing any absurdity to ensue vpon the suffering of Gods wrath rather then vpon the suffering of death: for despaire, want of faith, loue, &c. are not to be feared.

*The affliction that immediately seized vpon
Christs bodie.*

16. *For dogges haue compassed* v. 16. 17. 18.
me; and the assembly of the wicked haue inclosed me, they pearced my hands and my feet.

17 *I may tell all my bones,
yet they behold and looke vpon
me.*

18 *They part my garments
among them and cast lottes vpon
my vesture &c.*

These words containe that affliction which directly and immediately was inflicted vpon
on

on Christs bodie, which no doubt pierced the sensitive part of the soule, which was inherent in the parts of the bodie wounded, for we see woundes in the parts of the bodie are sensible, and so very grievous: the reason is; for that the object and the instrument of sense are joined together without a medium, whereas there ought to be a competent distance, and a convenient medium, which is called *Cuticula*.

Here in the first place the persons inflicting these bodily torments vpon Christ, are to be considered, who are called dogges, whereas the devils in the former part of Christs torments were compared to Bulls and Lyons: & the comparison hath in it excell

cellent conueniencie & proportion, for as it is an easier matter to encounter a dog, then a mightie madde Bull, & a lyon, so the conflict which Christ had with the wicked, which were but a company of curre dogges, was nothing in comparison of the combate he had with the deuill and his angels, whose malice, might, and mischeife against Christ surpassed the villanie of the Jewes, as farre as the lyon rampeth and roareth more cruelly then the dogge barketh: and yet Christ suffered more then that also, which was the cōplemēt of al misery.

The wicked in the Scripture are compared to dogges in respect of two properties which dogges haue, wherein wicked men are answerable to
the

them: the one is churlishnes the other is filthines: for the dogge will snarle at him that beateth him for his fault, yea though he be his master, Mat. 7.6. and he will also turne againe and eate the carrion which he hath vomited, 2. Pet. 2.22. which noteth out vnto vs two sorts of wicked men: one is open persecutors that reuile and persecute them that smite them with holesom reproofes, when they are faultie: another is temporizing hypocrites, that hauing made a shewe of godlinesse, as if they had vomited sinne out of their soules, yet at length returne again, & take vp their former sinnes, which only for a time in hypocrisie they forsooke.

Further this place warran-
teth (and innumerable more)

that the assemble of wicked men that are temporizers or persecutors may lawefully be called dogges, or a kennell of hounds: men now a daies that serue times, and persecute the church take it in dudgin (as we say) that they shuld be called dogs, or swine, or lyons, or beares, &c. & yet they haue all the properties of these brutish creatures, as if brute beastes were metamorphized & changed into men, as the heathen haue allegorized: of such persons. I would demād this question; whether is worse to be a dog, or to be called a dog: may not a man call a dog a dogge? Wherefore if such mē be dogs, I knowe no reason but they may be so called, especially the h. ghost going before, whose example is our instruction in the same case: either therefore

lett such men cease to bee dogges, or if they still continue dogges let them be called dogges.

Againe some take the prick whē they are not prickt at all in the ministers intentiō- although they are prickt in the Lords disposition: for sometime the minister intendeth in his ministerie that which neuer pearceth: & sometime God causeth that to pearce in his ministerie that which hee neuer intendeth, yet it may be knowne that Pauls planting, and Apollos watering is nothing except God giue increase: There are men called by the names of beasts, as lyon, fox, hart, hare, hound, or so forth, and these men are some good some bad, as our owne experience may informe

forme vs well enough : nowe
sometime it falleth out that the
minister in his ministerie is
occasioned by the scripture to
vnfold the euill properties of
wicked men in regard where-
of they are cōpared to beasts
as the lyons properties are
prid and crueltie , the foxes
craft and subteltie , the hearts
fearefullnes, &c. and it may
fall out that some wicked man
called lyon hath the lions prid
and cruelty, some wicked man
called fox hath the foxes craft
and subteltie &c. now if these
men take themselves either
named or aymed at in the mi-
nisterie, where as it may be
the minister neuer dreameth
thereof; or if the minister in-
tend such a thing, whence
should a man say this procee-
deth ? without doubt either
grosse

grosse folly, or an accusing conscience, or meere mallice, or brutish ignorāce bring me into these surmises: howsoever it be gods word, it is a sharpe two edged sword; & the minister by gods prouidēce, which to him perhaps is chance medley, sometime shal wound him whome he neuer aimed at, or harden him, whome he neuer thought of: for the word of God is both a saueur of life & of death to seuerall sorts of persons. These are the persons that afflicted Christ, let vs further consider what afflictions beset him: they crucifie him, & mock him, they strip him naked, and dispoile him of his garments: all which are so many sufferings of Christ for our good: he was crucified, & suffered the most accursed death of the crosse, to deliuer vs frō

the curse of the law, Gal. 3.13, he was mockt to make vs honourable, he was robbed to make vs rich, & was stript naked to couer our nakednes: al these benefits we haue frō all Christs sufferings, though not each of them seuerally frō the like suffering in Christ, howsoeuer allegorically thus applied.

But one thing especially is here to be considered concerning the crucifying of Christ, in what sense Christ beeing vpon the tree, & there put to death, was accursed: for exposition wherof, we are to know, that to die vpon a tree is not a thing indeede accursed, either in nature or ciuill constitution, or of it selfe. Nature doth not teach vs, that to hang vpon a tree is a thing accursed, more the to be thrust through with

They pierced
my hands: and
my feet, I may
tell all my
bones.

a sword, or to be prest to death, or to be burnt, or so forth.

Againe no positieue or ciuill lawes of any nation vnder heauen haue accursed those persons that haue beene hanged vpon a tree vntill their bodies haue died, indeed the death is something more base and vilde then some other kind of death is, in reputation among some persons, whence in our nation it seemeth that noble men haue some priuiledge that way, that they die not as other sorts of persons die. And lastly, the death of the tree hath no curse in it selfe: we reade of diuers men that were godly men that died vpon the tree; as the penitentiarie that died with Christ, & Christ himselfe also: and experience

perience teacheth vs that euery yeare : for many men betwixt their condemnation and execution haue beene deeply humbled for there finnes, and so haue died the true seruants of God : wherefore the death of the crosse (which Christ suffered) was not thus accursed : how then was it accursed? surely by the iudiciall and ceremoniall lawe of Moses and not otherwise: that lawe which Moses gaue from God the lawgiuer of the Jewes Deut 21.23. conteyneth a prohibition with a reason annexed thereto : The prohibition is in these words: *Thou shalt not suffer his bodie that is hanged vpon the tree to remaine all night vpon the tree :* and this prohibition is a meare Iudiciall law of Moses
the

the which the people of the Jewes onely, were bound to obserue; which lawe if the people of the Jewes had violated, they sinned so against God, that the land was defiled with the sinne, Deut. 21. 23. The reason of that prohibition is in these words: *For the curse of God is on him that is hanged*: and this reason is a meere ceremoniall lawe: (for it hath bin prooued, that neither by the lawe of nature, by ciuill or positive lawe, or of it selfe, to be hanged vpon a tree is accused;) it is therefore a meere ceremonie: but we know that Christ is the substance of euery ceremonie: wherefore the Lord foreseeing that Christ should die vpon a tree, & vpon the tree suffer the curse of
of

of the lawe due vnto our sins,
as our suretie: therefore he ty-
pically figured out this curse
in the death of malefactours
among the people of the Iews,
that were hanged vpon the tree:
so that euery malefactor that
was hanged among the Iews, was
a type of Christ, and therefore
was accursed: not really (for it
is want of charitie to think so)
but ceremonially and typical-
ly, representing vnto vs Christ,
who was truely and really ac-
cursed for vs: in that he sustai-
ned gods wrath which is the
curse of the lawe, which we
should haue sustained: where-
fore seeing Christ was really
accursed as hath beene proo-
ued by this discourse, therefore
he vndoubtedly suffered gods
wrath which is the curse.

Whē they had nailed Christ

Yea they be-
hold & locke
vpon me.

to

to the crosse and wrackt his
ioynts so as that his bones
might bee numbered they
heape vpon him all other in-
dignities they can: and there-
fore first they behold & look
vpon him: alas it was a piti-
full sight for one that had any
manhood in him, to see a man
nayled hands and teete with
great nailes (as they must
needes be seeing the hebrue
word signifieth such a pear-
cing, as was more like dig-
gig: or such a pearcing as a
lyon maketh with his clawes);
to see the blood issue aboun-
dantly out of the woundes; to see
his bodie strecht so as that
one ioynt was seuered from
an other which is an extreame
torture, for a bodily torment;
and yet they behold and look
vpon him without any pitty

at all; nay they mock and derid him as appeareth plaine in the historie of the Gospell, & when he would haue had a litle drinke to asswage his thirst, they gaue him viniger mingled with gaul to increase his thirst the more, gaul being a thing biter of it selte; all these shamefull outragies they offered to Christ nowe in dying; whence we may consider; not only the barbarous crueltie of these persons, but further the nature and property of him which is to grow one from degree to degree, till it come to an heighth and a fearefull excesse; these persons first contemned Christa doctrine, depraued his life, consented to his death, now most cruelly murder him, and yet that doth not satisfie them,
but

but they mock at him in the midst of his misery: & will not afford him any ease at all: It is good to gainstand sinne at the first, least if it get ground of vs at length it conquer and subdue vs: for the Lord sometime accustometh to punish one sinne with another, and when men will not prevent small sinnes, they shall be plunged into a sea of fearefull impietie: as the Gentiles because when they knewe God they did not glorifie him as God, fell to Idolatrie and after that to sinne against nature: and they in the seate of Antichrist because they receiued not the loue of the truth, therefore are giuen ouer to strang delusions to beleeue lies that they might be damned. Rom. 1. 2. Thes. 2.

When

when they had thus shame-
fully handled Christ, they
proceede to the deuiding of
his garments (for they stript
him of his cloathes when they
crucified him) and here wee
may obserue diuers points
worth our noting : for what
should be the reason that the
holy Ghost should thus care-
fully expresse this practise of
the souldiers in deuiding his
garments & casting lottes for
his vesture ? no doubt this is
some speciall matter euen in
this their practise, especially
seeing the Euāgelist also testi-
fy the same thing to be done
by the soldiers : some allego-
ry the matter after this man-
ner: the garmēts of Christ (say
they) are the scriptures: the ve-
sture of Christ is his Church,
the souldiers are heretiques :

They part my
garments and
cast lottes one
my vesture.

For although the heretiques read the scriptures with false exposition &c. yet they cannot dissolue the vnitie of the Church with there errours : This doctrine is true , but it is not intended in this place. It is a meere folly and dotage thus to abuse the scriptures, though the allegorie be neuer so witty. But we are to knowe that one reason why the Euangelistes expresse these things is for the verifying of the prophecy : that the euent might declare the truth of the prophecy : other profitable considerations may hence be raised.

1 The souldiers deale as sheeues which haue gotten a bootie : they make no conscience of robbing a man & yet they make a scruple in deu-
ding

ding the spoile : the soldiers make no bones to kill Christ, and rob him of his garments, yet they are curious in the deuoiding his apparrell amongst them : for it is a right proper- tie of an hypocrite to swallow a carnell, and to strayne at a gnatt : to tith mint, cummin and annise seed, and to neglect Iudgement, mercy, and faith : the soldiers neuer strayne curtesy to iniury Christ, but they wil not iniury one another.

2 Againe the Holy Ghost seemeth to laie another fault among the soldiers that they cast lottes for trifles, as if men should card and dice for a coate : we neuer read in all the scriptures that lottes were vsed but in waighty matters, and it seemeth to be to take

the name of God in vaine,
to sport our selues with his
immediate prouidence, as lots
are.

3 Furthermore (if that bee
not assented vnto) yet here is
another thing flatly reprobue-
able, that by lottes (as it were
cardes and dice) they would
compasse parts of their main-
tenance, getting away from
another mā by lott that which
before was not theirs or wher
to they had no title: for one
of the souldiers must needes
haue the whole coate (for see-
ing it was without seame they
would not cut it) and so the
other three soldiers lost their
parts and he that gott the coat
by lott, was a theefe to the o-
ther three: for god hath ap-
pointed men to get there
goodes by labour and lawfull
contracts

contractes not by carding and dicing and lotting, as the soldiers doe in this place.

4 Lastly : it seemeth that Christs coate was worth something, as also his garments for otherwise the souldiers would not haue regarded the thus as they doe : and Christ was not so poore and beggerly, as some begging fryers might peraduenture suppose him to be : neither is begging a state of perfection, better then possessing & vsing riches : we read that Paull had a cloake which he left at Troas, & it is like he carried another with him, except we say he borrowed one or went in his Jerkin : and though some mens riches are a snare vnto them, yet that is not in their riches, but in their coru
G 3 heart

harts which are set vpon their riches : some mans pouertie also is a snare vnto him but that is in the wickednes of his owne heart also rather then in pouertie.

*Of the request and petition
of the prophet repea
red.*

19. But be thou farre of O
Lord my strength : hasten to
helpe me.

20 Deliu^r my soule from
the sword, my desolate soule frō
the power of the dog.

21 Saue me from the Lyons
mouth, and answer me in sauing
me from the hornes of the uni-
cornes.

Hitherto the sufferinges of
Christ haue beene discusse^d:
nowe it followeth to intreat
more largely of the prayer
that Christ maketh, the sub-
stance

stance whereof is here set
downe by the prophet and it
accordeth with the prayer
which the Euangelist setteth
downe Math 26. and Ioh. 12.
Let this cup passe from me. &c.
saue me from this houre &c.
where this question commeth
to be scanned : what Christ
praied for in this place, and in
these two places of the Euan-
gelistes : or what Christ prai-
eth against: for the one of these
include the other, and the
supplication includeth the
deprecation : for solution
whereof : It must necessari-
ly be granted that he praieth
either against a bodily death ;
or against Gods wrath; if it be
saide, that he praied against
a bodily death, then also it
must needes be that he pray-
ed either that it should not

light vpon him, or that it should not triumph ouer him; that is that the power of death should not hinder him from rising againe, that he should not be held of the sorrowes of death, Act. 2. 24.

Againe if it be said that he prayed against Gods wrath, then one of these three things must of necessity be graunted: namely that he prayed.

1 Either that Gods wrath should not light vpon him.

2 Or that it might depart from him beeing alreadie vpon him.

3 Or that it might not swallowe him vp and ouerwhelme him and eternally detayne him, and so cause him either to forfeite, or not to accomplish our redemption.

There

There beeing thus a sufficient enumeration of parts, let vs proceed further and inquire against which of al these he prayed.

First therefore he prayed not against death that hee might not tast it: for God had determined that hee should suffer death, and he knewe it very well it beeing figured in the sacrifices of the old law, whereof he was the substance prophecyed by the prophets, signified to the disciples by himselfe. Mat. 16. and to say that he prayed against that, for which he knewe he came into the world were to make him pray against his knowledge, & against the expresse will of God reuealed in the word, which were blasphemous to say of Christ in whose mouth

mouth there was found no guile.

Secōdly also he praied not against Gods wrath, so as that it should not light vpon him: for Matth. 20. 22. he saith plainly, *he must taste of that cuppe*: wherefore he did taste it when he praied it might passe from him, Math. 26. & the conditiō which is exprest in this praier argueth so much: for in the place of Mat. 26. 42. Christ saith thus, *If this cuppe cannot passe from me, but that I must drinke it, thy wil be done*: which wordes plainly import thus much: that whereas before the first time he praied this praier, he directly said: let this cup passe from me, adding the conditions: Math. 26. 39. There was some opposition betwixt his

his naturall will and gods wil:
nowe the second time he
praied, Christs will is wholly
submitted and subiected to
Gods will, to drinke the cup
prepared for him by God: as
if Christ had said, Father if it
had beene possible, and agree-
able to thy will, I could wish
that this cuppe of thy fierce
wrath might passe away, so as
that I might not tast it, but see-
ing it cannot passe till I haue
drunke it. I submit my selfe
to thy will. And this praier in
the same wordes he vttereth
the third time: Math. 26.44.
Where the changing of the
wordes of the prayer in the
verse, 42. is to be carefully no-
ted: which change is retained
the third time he praied, v. 44.
as if Christ had now vanqui-
shed nature by grace; for there
was

was in Christ both nature & grace, and that this second praier was a correcting of the former; not as though his first praier were simply bad, but that nature seemed to carrie a greater sway in the first, then in the secōd, & grace thoroughly corrected nature in the secōd: other correcting I meane none: wherefore here Christ praied not that Gods wrath might not at al light vpon him.

Thirdly therefore, & for cōclusion, he praied against the other 3. parts of the distribution mentioned before: against the dominion and continuāce of gods wrath, and death. Against the dominion of death and gods wrath he praied vndoubtedly, and that properly as our intercessor, that neither himselfe the head, nor we cōsequētly the members, should

be subdued & ouerwhelmed of them: but that himselfe, and we by him might conquer & vanquish them, & triumph ouer them: and so he was heard Heb. 5. 7. frō that which he feared. One doubt will here arise, howe Christ could feare the domination of death & Gods wrath, for then Christ wāted faith, & doubted, which to say were blasphemy: for answer whereof, we must distinguish betwixt feare and doubting. A man may feare that which he assuredly knoweth shall not befall him: Adam in Paradise might feare the wrath of god, and feare his apostacie & falling from God, which was in him a vertue, & yet surely Adā had faith & a perswasio of gods loue, & assurance to continue in grace, if he would: so likewise Christ might feare

least the wrath of God might
ouerwhelme him and vs , and
yet be fully assured of deliue-
rance from it: Feare is a natu-
rall affection : and no naturall
affection is contrarie to grace,
but subordinate to it : and
Christ feared these things nat-
urally; and furthermore the
word *εὐλαβεία*, Heb. 5. 7. signi-
fieth a fearefull and carefull
declining and auoiding some
imminent danger , by reason
whereof the minde is posses-
sed with a great anxietie and
sollicitude , intending it selfe,
with all the powers thereof to
gainstand the impendent mis-
cheife: and thus Christ feared
the dominion of death and
gods wrath, and for this pur-
pose praied against it, he bee-
ing carefully and reuerently
busied about the recovery of
him-

himselfe , and the redeeming
of vs from the power of death
and the sorrowes of hell:and
because praier is one excel-
lent meanesto furnish a chri-
stian captaine against the ene-
mie for obtaining the victo-
rie: therefore Christ prayeth
with strong crying and teares
vnto him that was able to saue
him from death eternall, and
was heard from that which
he naturally feared, or rather
from that , for declining
whereof he was reuerently
accumbred: nature working
in him feare of it, and grace
stirring vp praier against it:
and there is no absurditie to
say, that Christ praied against
that which he certainly and
fully knewe should neuer be-
fall his Disciples.

And as Christ praied a-
gainst

gainst the dominion of death and gods wrath, so he praied also that the wrath of God might not stay longer vpon him, he beeing now alreadie tormented therewithall, & so he saith, *let it passe from me: saue me from this houre.* For further explication whereof consider 3. propositions or axioms following.

1 Christ sustaining the full wrath of God in his soule, was wholly busied in his whole soule, and all the faculties thereof in apprehending, feeling, and bearing it, so as the soule & faculties thereof were distracted from all their objects, & wholly applied hereunto: as appeareth by the strange intermitting of the functions of the soule in the parts of the body, mentioned, v. 14.

2 We must distinguish nature & naturall infirmities frō sin and sinful infirmities: it is a naturall infirmitie for a man to sleepe and be wearie, and so also sustaining Gods wrath, to desire to be released frō it: but it is no sinne at all.

3 We must knowe that Christ as he was man was ignorant of some things, as namely of the day of iudgment, Mar. 13. 32. for some ignorance is no sinne: as for a minister to be ignorant of the manuarie trades: for a man to be ignorāt where helis, of the orders of angels, &c.

Now for applicatiō of these three axiomes: sure it is that when Christ praied, he praied without the least spotte of sinne: and either of these axiomes rehearsed will iustifie

stifie Christ praier from the least suspition of sinne: as it is thought.

The first axiome iustificieth a certaine obliuion or forgetfulnesse in Christ, when all the faculties of the soule were interrupted through the sense of Gods wrath: and wholly seized with the intollerable paine thereof: this I dare not peremptorily say, euery way to be good and sound, neither doe I reprocue it: onely thus much, it may seeme to be a fault for a man to forget when he ought to remember; and to say that Christ had nowe a holy forgetfulnesse, when he should most of all remember, euen when he was to make the vp-shotte (that I may so speake) of our redemption, is not presently without further
in.

inquisition to be admitted.

In regard of the second of these axiomes it may be more probably answered, that Christ sustaining the wrath of God, and having the nature of a man in him, which desired reliefe frō so extreame torment (which is a naturall sinlesse worke) said to his Father, *Let this cup passe, save me from this houre, &c.* and in the very selfe same moment of time that nature desireth, grace seasoneth and qualifieth nature, saying, *Not my naturall will, but thy will be fulfilled:* therefore came I into this houre. So here there is first a difference betwixt nature and grace; then a subordinating of nature to grace: also it may be a correcting of nature by grace, not as if nature were e-
will

uill simply but a lesse good: for it is good for the creature to preferue it selfe: it is better to obey gods wil by suffering according to his wil: especially considering the coincidence of nature & grace in the same time & praiser: for nature maketh the request, grace addeth the conditions.

Nature saith thus:

*Father let this cuppe passe
from me: saue me fro this
houre.*

Grace saith :

*If it be possible: & not my wil
be done, but thine; & ther-
fore came I into this houre*

In regard of the third axiom aforesaid, it is thus answered, that as Christ was ignorāt of the day of iudgmēt, so without errour it may seeme, we may say he was ignorāt of the
time

time how long or how oft he
shuld suffer the wrath of gods:
and so beeing vnder the hand
of God, & not knowing what
space of time god in his euer-
lasting decree had set downe
for enduring it, or how oft it
should make incursion vpon
him; he praied, *Let it passe, &c.*
that is, let it depart from me, I
hauing now sustained it; or let
it not seaze vpon me againe, I
hauing already suffered it; sure
it is, that Christ did vndergoe
gods wrath a competent time,
and diuers times, as Ioh. 12.
Once Gods wrath like light-
ning did flash vpon his face;
also Math. 26. The secōd time
gods wrath most furiously as-
saulted him, which wrought
in him that strange agonie &
sweat: lastly, hanging vpō the
crosse, when he cried out,
My

My God, my God; why hast thou forsaken me? & this third assault was the Cōplement of all his woes, for whereas before in the Garden an angell comforted, and so God had not cleane forsaken him, now God vitterly withdrewe from him all comfort; and so there was nothing but wrath deuouring him & praying vpon him without all mercy and comfort: but exquesitely to determine howe oft, or how long at any time Gods wrath was vpon Christ, seeing the scripture hath not exprest it, is meere curiositie; and if any man obiekt that Christ prayed against Gods will neuerthelesse in praying thus; it is answered that he praied against Gods secret will it may be and that is no sinne; and
his.

his prayer had conditions, & so it was not against gods wil; It is no sinne for the sonne to pray for the life of his father, which shall shortly die, hee praying cōditionally. Wherefore to end all this discourse of Christs prayer; it is iustifiable as we see, in diuers respects by saying either he forgatt through the interrupting of the soule; or that nature corrected with grace made this request; or that he prayed through ignorance, contrary to Gods secret will conditionally.

These things beeing thus discoursed the meaning of these wordes in the psalme is very easie; as if the prophet should haue said more plainly and without allegory thus all the powers of darkenes.

nowe

now rage against mee, (the
dogge the lyon the vnicorne
the sword) the Iewes, the deu-
uill (which is the ramping &
roaring lyon:) thy wrath and
the curse of the lawe : nowe
father I doe not desire that I
may not incounter with them
but that I may not be ouer-
come by them, saue me from
the dominion of death & thy
wrath (from the power of the
dogge, frō the lyons mouth,
from the hornes of the vni-
cornes) lette the Iewes (the
dogges) crucifie and kill mee,
let the Deuill and his angels
(the lyō the vnicornes) tempt
and terrifie me : let thy wrath
and the curse of the lawe (the
sword) seeing it must needes
torture me : but yet father
saue me, & by me thy whole
Church from perishing vn-
der

der thy wrath : Yea father if I nowe haue sustained thy wrath long enough and often enough (as that is hidden from me , as is the day of iudgement) release me from it : but if it must needes still rest vpon me, I am content to beare it still patiently, and that for the full and perfect redemption of thy Church.

From these wordes paraphrastically thus expounded may arise a doubt : why Gods wrath is called a sword, or howe that exposition is iustificable: for satisfying whereof we must consider the place, Zachar. 3. 7. *Arise o sword, and smite the sheapheard*, which place is applyed by the Evangelist, Math. 26. 31. to the death of Christ, also consider

V. 20. Deliver
my soule from
the sword.

the phrase: the prophet prayeth that *his soule may be deliuered from the sword*: his soule doth not signifie his life, but his very soule indeede the fountaine of life: for Christ did not pray against death that he might not tast it: but that his soule might not be swallowed vp of death: therefore this must needs be the meaning of the place: let not thy wrath ouerwhelme my soule: for we cannot say properly let not death ouerwhelme my soule, but let not death ouerwhelme my bodie. The soule dieth not but the bodie onely.

Summarily then to end; this is not the meaning of the wordes: deliuer my life from death: *Supra probatum.*

Not this; deliuer my soule
from

Morning starre. 165

from death, for the soule cannot die, it is immortall.

Nor this: deliuer my bodie frō the graue: for it is absurd and impertinent to this place.

Therefore this is the meaning: deliuer my soule from thy wrath (*my soule from the sword*) but the sword did smite the shepheard: ergo Gods wrath did torture his soule.

The meaning of this Epithet (*desolate*) is exprest v. 1. (*Desolate (soule.)*) for Christs soule was desolate, because God had nowe forsaken him, and neither himselfe, man or angell or any creature did comfort him but all had forsaken him.. v. 11.

Although Christ was desolate of all comfort, yet he had strength and grace sufficient to beare whatsoeuer was inflicted vpon him by God. *My strength.*

as our suretie. And therefore neuerthelesse he intituleth god his strength, though he complaineth that God had forsaken him, and did not heare when he roared. vers. 1.

*The promise of Thankfulness:
and first of Christ's Pro-
phetic.*

Ver. 22, 23, 24.
250

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, (saying.)

23 Praise the Lord ye that feare him, magnifie ye him all the seed of Iacob, and feare yee him all the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called unto him he heard.

25. My

Morning starre. 167

25 My praise shall be of
thee in the great congregations
my vowes will I performe before
them that feare him.

The Prophet hauing be-
fore set down the sacrifice and
intercession of Christ both in
the torments which he sustai-
ned partly in his soule direct-
ly and properly from the de-
uill, and from God himselfe,
partly in his body frō the Iews
that murthered him, as also in
the vehement praier which
he made, partly for himselfe,
and partly for vs, seeing the
fruite thereof wholly redoun-
deth vnto vs: now he procee-
deth to the prophecy & king-
dome of Christ: and first the
prophetical office of Christ is
expressed in these four verses.

The principall worke of
Christ's prophacy is to declare
Ver. 22. I wil declare
thy name vnto
my brethren.

4010

H 3

Gods

Gods name, that is, his excellent attributes, and his whole wil vnto his brethrē the Iews, and so to the whole Church, for so this place is brought, Heb. 2. 12. to prooue the humanitie of Christ: whence we consider that Christ is designed by God the father for the onely Prophet, Doctour, and teacher of the Church, he is the great Bishop of our soules: God hath commanded vs to heare him: and he is the onely law-giuer that is able to saue and destroy: which is thus to be vnderstood, that he alone hath revealed his fathers will to the Church by the ministerie of the prophets in the old Testament, by his own, & the Apostles ministerie in the new testament, who speaks, the H. Ghost

ghost directed the, for Christ Iesus hath in his brest hid all the treasures of wisdom and knowledge, who is therefore called the wisdom of God: and therefore we are not to adde to, or detract any thing from the writtē word of god, or to alter any whitte thereof, which whosoever presumeth to doe, derogateth from the propheticall office of Christ: the scriptures indeede may be expounded, but they must not be altered, augmented or diminished.

Hence also followeth it by due proportion: that the ministers and Pastors of the Church, who stand vp in Christs stead (he being ascended vp on high, and hauing given gifts vnto men) are to open and publish Gods will

sufficiētly reuealed by Christ in the Prophets and Apostles writings) to the people of God for their conuersion & saluation . Finally also by like analogie Christians must without feare or shame confesse and profess the truth of Gods word, not onely before the friends of the Church, & those specially ouer whome they haue charge, but also before the enemies of the Church being called and vrged thereunto.

This is the principal work of Christs prophecie to teach the Church: nowe the effects thereof follow, which are the praise of God, & the conuersion of mens soules: which are subordinate each to other: for by the conuersion of mens soules God is glorified.

rified.

The first effect of Christs
prophetical office, and so of
the ministry of the prophets,
Apostles, and Pastors of
the church, is the conuersi-
on of mens soules : other-
wise called the gathering
together of the Saints ; the
edification of the bodie of
Christ.

V. 12. Let the
seed of Iacob
& Israel, feare,
praise, and
magnifie god.

The second effect of the
Prophecie of Christ, & so of
the ministerie, is the praise
of God, for therefore must
ministers preach & teach that
God may be glorified in the
conuersiō of mē's soules : thus
Christ saith, I honour my fa-
ther: and again, I haue glorifi-
ed thee on the earth : Where
the ministers, Pastors, and tea-
chers of the Church are to
learne in their functions to
aime

V. 32. In the
middles of the
congregation.
I will praise
thee.

ayme at these endes, that they may saue foules which is a great point of wisdome, and gloryfie God which is the end of all things; where those pastors are reproveable that seeke rather to wine their own praise by inkhorne learning, by darkning and obscuring their preachings with the cloudes of phylosophy & the tongues, drawing as it were a vail before Christ crucyfied, and couering Moses face with a scarfe; that men should not with open face see the glory of God, then the praise of god, and the conuersion of mens foules, who are rather by this kind of preaching still kept in the dungeon of ignorance and palpable darkenes that the day starre Iesus Christ cannot arise in their hartes ;

so

so that this kind of preaching is rather to put out, then to open the eyes of the blind.

Hitherto the prophet hath declared the prophetical office of Christ in revealing Gods will to the Church with the two effectes thereof, the conversion of mens soules and the glory of God (for the hardening of the wicked is no proper effect;) now the prophet rendereth a reason of Christs prophetical office, wherefore he will reveale his fathers will to his Church; or wherefore the Church ought to praise God beeing converted because that when Iesus Christ beeing poore and in great humiliatiō sustaining the wrath of God for the redemption of the Church
called

V. 14.

He hath not
despised the
affliction of
the poore: but
heard his
prayer.

called vnto his father, hee
heard: and did not abhorre
or despise his affliction, but
with a pitifull eie regarded
him and at length when hee
had satisfied gods iustice de-
liuered him.

Hence then we may learne
two instructions.

First that the prophetically
office of Christ is a fruit of
his preisthood, of his re-
demption, sacrifice and in-
tercession: for if Christ had
not died for vs, he had neuer
reuealed his fathers will vn-
to vs: according as the a-
poste (Eph. 4.) doth reason
Christ ascended vp on high
and led captiuitie captiue,
and gaue gifts vnto men:
but before hee ascended hee
descended and suffered death
for

for vs.

Secondly hence wee must learne euerlastingly to magnifie the worke of our redemption which is the fountaine of all our good : for without it we had still remained in blindnes & ignorance without the knowledge of Gods word, and so we had groped in the palpable darkenes of Ægipt: for the propheticall office of Christ principally reuealeth vnto vs the redemption of Christ which is the principall worke of his preisthood, so that Christs sacrifice is the halfe of the matter of his prophecy the doctrine of the lawe also through Christ prophecy is restored vnto vs sound and perfect which through the transgression

sion of Adam was wonderfully defaced, and the condition of the lawe is qualified also by the conditions of the gospel, that the Lord doth not nowe require perfect obedience in quantity, but in quality: and so through the redemption of Christ. The Gospel is wholly reuealed, a matter altogether vnknowne to man by nature, and the law is restored, and qualified and made possible to the penitent and beleeuers.

He heard whē
he calle d.

Here a question may bee made how God heard Christ when he praied: seeing in the first and second verses it is said that god heard not: that doubt is answered before in the complaint: & therefore it is needefesse here to repeate it againe.

In

In this 25. verse there are ^{Verſes.} two phraſes to be obſerved: ^{My praiſe ſhall} firſt what ſhould be meant ^{be of thee in} by the great congregation: it ^{the great con-} ſeemeth that the Prophet ^{gregation.} hath reference to that which ſhould bee practiſed by Chriſt in his propheticall office: we reade in the booke of the Lawe, Deuteronom. 16. that all the males were commaunded to come vp to Ieruſalem thrice in the yeare, nowe that was no doubt a great congregation when all the males came thither to worſhippe : nowe there is an expreſſe place in the E-uangelift, Iohn, 7. 37. that Chriſt preached and propheſied in the laſt and great day of the feaſt of Tabernacles, which was one of thoſe three great aſſemblies : and
ſo

My vows will
I performe.

So that place of Iohn and this of the prophet are parallel in sence : A second phrase doubtfull is : what is meant by Christes vowes ? In the old testament vowes were of such matters and of such a condition as that before they were made , they were in a mans power , but after they were vowed they became necessary, Eccles. 5. 3. 4. Act. 5. 4 probably therefore it may be said that Christs vowes were that voluntary submission of Christ to become our mediator, our prophet and king and priest , which was most free & willing and vncompelled in him. Ioh. 10. 18.

*Of Christs kingdome : or
kingly office : and his
subiects.*

26. 27. 28. 29.
30. 31.

26 *The poore shall eat & be
satisfied,*

Morning starre. 179

satisfied, they that seeke after
the Lord shall praise him, your
soule shall live for ever.

27 All the ends of the world
shall remember themselves and
turne to the Lord, all the kin-
dreds of the nations shall wor-
shippe before thee, 28.

28 For the kingdome is the lords
& he ruleth among the nations.

29 All they that be fatte in
the earth shall eate and worships
all they that goe downe into the
dust shall bow before him: eue he
that cannot quicken his owne
soule.

30 There seedes shall serue
him, it shall be counted to him
foreuer.

31 They shall come & shal de-
clare his righteousness: because
he hath done it for a people to
be borne.

In the kingdome of Christ
the

the subjects are first to be considered who are first described by two properties : which are indeed Properties every way, wherein the wicked have no part nor portion at all : which are these following.

1 Humiliation 2 faith 3 peace of conscience 4 desire of increase of grace 5 Glorifying God 6 life everlasting: of each of them something.

v. 25
The poore.

Humiliation or contrition or sorrowe for sinnes is the first grace that appeareth sensibly in the soule of a Godly man, this is the sacrifice that is well pleasing in gods sight; & the Lord hath promised to dwell with the man that hath a broken and contrite heart; and blessednes is promised by Christ to them that are poore in spirit; and Christ in-

inuiteth all those that are wery
and laden with their sinnes to
come to him for refreshing;
and he came to call such sin-
ners to repentance, whose
hearts melt at the consideratiō
of their sinnes whereby they
offend a God that is most
mercifull and iust.

Faith is the second grace
which followeth humilitaton,
the property whereof is to shall eate,
eate Iesus Christ, to appre-
hend and apply the sacrifice
of Christ particularly to it
selfe: for faith is not a vast &
indistinct apprehension of
Christ, or a confused and in-
definite concept of Gods
mercy to the world: but a
distinct appropriating & ap-
plying of gods mercie and
Christs merit to my self, kno-
wing in some measure, & beee-
ing assured that Christ hath

nayled, crucified, and buried
my finnes to his crosse, and in
his graue, and to doe this is al
the difficultie.

And he saif-
fied.

Third property is ioy and
peace and quietnes of consci-
ence, when a man is assured
of the pardon of his finnes
through faith, a man know-
eth that God loueth him, and
doth accept of his person,
and watcheth ouer him to
doe him good, hee knoweth
that he is freed from death,
and damnation through the
redemption of Christ, that life
euermlasting appertaineth to
him, vnder hope whereof
he reioyceth yea in the midst
of affliction, though sometime
this peace bee disturbed tho-
rough some sins wherein to the
children of God fall through
temptation, this is termed here
that God is satisfied by satisfying.

Satisfying, not for that a man that hath it, neuer desireth grace more: but because nothing in the world can satisfie him til he haue comfort in the assurāce of his sins pardoned, when a man is once thoroughly humbled; or because a man neuer is barren and drie, and cleane void of grace and comfort after, that once hath it.

Fourth propertie is desire of increase of grace, which is obtained by seeking the Lord where and howe he is to be found, that is, in the word and the meanes of grace: for he that wanteth grace can neuer desire it, onely he that hath it, and hath felt the sweetnes of it longeth for it still, like vnto the man that finding the treasure hid in the field, and the pearle, neuer resteth till he get both.

Seeke after
the Lord.

both: by this also a man may knowe the trueth of grace in his soule: for he that neuer regardeth the word, neuer attendeth vpon instruction, nor watcheth to praier, that man wanteth grace: for the heauely couetousnesse and dropsie of grace is insatiable: and therefore the Church is sicke of loue vnto the Lord Iesus Christ in the Canticles.

shall praise
him.

A fifth propertie is the leading of a godly life according to gods commaundements, with a constant profession & confession of the trueth to the praise of God, that others may see our good workes, and glorifie God also. Also a thankful heart whereby a man in himselfe bleffeth God for all his goodnes, saying with the Prophet, *All that is within me praise*

praise his holy name.

Everlasting life is the last Your boone
shall thus be
ouge. propertie, which is the reward of all the former: and which is the complement of our happinesse and felicitie.

After the description of the subiects of Christs kingdome by their properties follow the severall sorts of them: Gentiles as well as Jews, poore as well as rich: malefactors condemned to die, as well as guiltlesse persons; the childrē as well as the parents. Yea and the kingdome of Christ consisteth of all other sortes of persons that may be rehearsed: as bond and free, mā & woman, master and seruāt, &c. Generally hence may be noted two instructions.

First, wherefore the church is called Catholike; because it consisteth

cōsisteth of al sorts of persons,
it is in al places: it is at al times.

V. 27. 29. 30, 31.

V. 29.

All that be fat
all that goe
downe into the
pit.

Secondly that grace is vni-
uerfall no sort or estate of
men excluded form Christs
kingdom: the poore haue in-
trest to grace and Christ as-
well as the rich, the gentill as-
well as the Iewe, women as-
well as men: yet wee must
knowe that the note of vni-
uersality must not be stretcht
to euery particular man, but
to euery estate and condition
of man. For it is more then
grosse absurdity to say that all
and euery particular rich mā,
and poore man shall bee a
member of Christ; shall eate
and worship, that is belecue
and serue God: wherefore
this doctrine serueth to admo-
nish first the welthie and fast
men

Sh
him.

men of the earth not to contemne and despise the poore, and the leane & needie soules: and the poore not to enuie the rich, and malice the wealthie: but both to serue together in their places, and to preserve the communion of saints mutually, remembering the Apostles rule, 1. Cor. 12. 13. that the poore is exalted, and the rich is made lowe in Iesus Christ: that though the rich be the poore mans master, yet he is Christs seruant: and though the poore man be the rich mans slaue, yet he is the sonne of God, and fellow heire with him, and with Christ of the kingdome of grace and glory. Besides these generall instructions, certaine particular obseruations also are here to be noted which followe.

Verf 37.

The ends of
the world.The kindreds
of the nations.

The Prophet saith, that the Gentiles shal become subiects to Christs kingdome: which prophecie we see verified amongest vs at this day, where-vpon we are to be stirred vp to glorifie the mercie & truth of God, who hath cast off his owne people, and receiued vs, that were wilde branches of the wilde oliue, that were strangers and aliants from the common wealth of Israel: without God in the world: which must also teach vs not to be hie minded, but to feare, and looke to our selues that we stand fast.

Againe, the conuerſion of the Gentiles is here noted out vnto vs in the 3. parts thereof.

Shall remem-
ber

1 They shall remember themselves, that is, their sin-
full

full and accursed estate: they shall take notice of it by the powerfull preaching of the Gospell: humiliation.

2 They shall turne to the lord: forsaking their false way of Idolatry and other sinnes and turning their feet into the truth, & walking in obedience of Gods lawes: obedience.

Turne to the Lord.

3 They shall worship before God, by partaking al the meanes of saluation, as the word, prayer, sacraments. &c. publicly and priuately as good christians: adoration.

Worship before thee.

Nowe because this may seeme a very strange thing to the Iewes that the gentiles should be admitted into the fellowship of the Church, the partition wall beeing broken downe & one people beeing made of two: the prophet ren-

V. 18.
Kingdome is the Lords.

dreth a reason hereof, designing out the principall worker of this conuersion of the gentiles and the meanes? the workman is the Lord: who is able to raise vp children vnto Abraham euen of the stones: who is able to put life into the dead bones in the Churchyard: and the meanes whereby God will effect and bring to passe this great worke is his rule and dominion which hee exerciseth among the nations, by his word and spirit which breatheth where it listeth: whence that doctrine may be noted that was handled before. v. 3. that conuersion is Gods worke.

He ruleth a-
mong the nati-
ons.

Verf 30. Their
seed shal serue
him, &c.

Furthermore not only we that now liue, but euē our seed & posterity that shal succeed vs in time to come shal serue the

the Lord : for the Couenant of grace stretcheth not onely to vs, but to our seede also: euen to the thousand generation of them that loue God, doth the Lord promise mercie: and the promise is made to vs, and our children, and to all that are as farre off, euen to as many as the Lord our God shal cal: which giueth vs hope for our children as well as for our selues, yea for our infants that die before yeares.

Yea and here is one thing more, wherein it seemeth we haue a priuiledge beyonde the Iewes, that the Church of God shall abide among the Gentiles to the worlds ende: not as though no particular Church shall be cast off, for we see that otherwise, but that the Church shall not vitterly
I 3 faile,

They shall be counted to him for euer.

faile among the gentiles for
 euer, as it did among the Iews;
 for although the church of E-
 phesus; Colossa; Gallatia
 &c. fayled, yet from the time
 of calling the gētiles hitherto
 there hath bin some church of
 the gentiles. And although
 the Iewes were cut of and we
 grafted in; yet wee shall not
 be cut of and they grafted in,
 but we shal remaine, and they
 shall be grafted to vs and both
 of vs stand and growe vp to-
 gether: and as they were a
 meanes to bring vs into the
 Church, so we againe shall be
 a meanes to bring them vnto
 the fellowship of the gospell
 (as it were a recompence vnto
 them.

Ver. 31. They
 shall declare
 his righteous-
 nesse.

Againe the church of the
 gentiles beeing gathered shall
 performe one principall office
 which,

which is, beeing come home into the bosome of Christ, by effectuall vocation and true faith, shal declare the righteousness of Christ God-man, that righteousness which he hath wrought for vs, in suffering and obeying the lawes: manfully auouching it against the Turkes and Papists that denie imputatiue righteousness, and moeke at a crucified Christ: which must cheere vs vp in this spirituall conflict against that man of sinne, that we faile not in defence of Gods righteousness.

If any man list to vnderstand by righteousness that which God exercised in the whole worke of our redemption, shewing himselfe most righteous therein, he may for me.

He hath
wrought it for
a people to be
borne.

The foresaid worke of the church of the Gentiles in avouching Christs righteousness must be performed eue to a people that is not yet borne by spirituall regeneration; to a people vn baptized: for we are to labour by all possible means to bring home the Iewes and the Turkes, and all other barbarous nations where we traffique, to the knowledge and loue of the trueth: that they may partake in this righteousness which Christ hath wrought for as many of them as appertaine to his election.

If any man thinke better to expound a people to be borne, such as are not borne by naturall generation, we may obserue, that it is our dutie to teach our children and posterity

rity especially the article of
iustification by faith onely,
least the subtill and crafty le-
suites the supporters and pil-
lers of popery wrest it from
vs, who labor to perswade the
meritt of good workes and so
to shoulder the Lord Iesus
Christ his righteousness out of
dores.

Thus the kingdome of
Christ also is described.

FINIS.

*The Author doth intreat the
gentle reader in the behalfe of
the Printer, to pardon and to
correct these faults overseene in
printing.*

Page, 19 lin 13. for p*ri*uately, read primari-
ly. p. 20 l 2. for practi*se*, read p*ar*ts. p. 21. l. 13.
for men, more p 32 l. 13. for this, thus p. 34. A
I salme p. 35. of Dauid. these two clauses ate
wanting on the margents of these two pages.
p. 45. l. 9. for in very, in a very p. 47. l 2 and,
is supe*r*fluous. p. 62. l 9. for faith, feare. p. 6.
l. 18. the note of interrogation is se*re*perfluous.
p 66. l 13. for Scripture, s*ce*pter. p. 68. l 9 for,
and, read of the. p. 69. l. 12. for coniection,
confutation. p. 78 l 13. for world of begin-
ning, read worlds beginning. p 83. l 1. for
woman, wor*me*. p. 91. l. 24. are denied & are
superfluous p. 92. l. 1. for that, yet. p. 121. l 6.
for law, loue. p. 128. l. 15. for yet, that. p. 137. l.
26 for him, read sinne,

